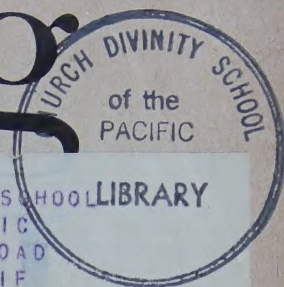


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US Navy Photo

Chaplain John D. Vincer, USN, conducts service for US Marines
of the Sixth Fleet detachment on the Island of Crete in 1960.

Armed Forces Number

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

No Churchmanship Matter

Dr. Pitt Van Dusen of Union Theological Seminary has seen fit to deplore the lack of enthusiasm for the Blake proposal among Episcopalians and ascribes it to Anglo-Catholic pressure [see page 5]. It would appear to be an egregious attempt to interfere in the internal affairs of a Church which is not his own.

Aside from the fact that he is venturing into an area which is of no concern to him, he is wrong.

I am an "Evangelical," "Protestant," "Low Church" priest of the One, Holy, Catholic and Apostolic Church. I did not accept ordination with my fingers crossed or with the intent to work for [this Church's] destruction, except within the context of my ordination vows. I want no part of Mr. Blake's eclectic monstrosity and, to the best of my knowledge, neither do my friends whose Churchmanship is similar to mine.

I am not opposed to the Ecumenical Movement. It is my deepest hope that Mr. Van Dusen's Church will once again be united with its southern brethren.

(Rev.) WILLIAM S. REISMAN
Rector, St. Philip's Church
Garrison-on-Hudson, N. Y.

No Complaint

I hope you will allow me to correct the unfortunate impression conveyed by the Rev. Brian Kelley's letter to the editor in the June 18th issue of your magazine. The American Church Union did not express dissatisfaction with Dr. D. R. G. Owen's review of our book *The Truth and the Life* [L. C., April 16th]. Enlisting the services of Dr. Eric Mascall for a further review [L.C., May 14th] was entirely a matter of your own staff, but we were, indeed, grateful to you for giving this added attention to our book.

We are not dissatisfied with either of the reviews. Both reviewers labored under the misconception that the publication was meant to be a treatise on dogmatic theology. On the contrary, the book was described and advertised as a series of essays indicating how faithful and successful parish priests present some of the great truths of our religion. We are by no means complaining.

(Rev. Canon) ALBERT J. DUBOIS
Executive Director, American Church Union
New York, N. Y.

Validity

I am deeply concerned by what seems to me an excessive use of the concept of "validity" in articles and letters in your magazine which deal with the ministries and Sacraments of other denominations.

The concept of validity is, necessarily, much used in legal proceedings in which,

Continued on page 27

BOOKS

New Ground Broken

THE GOSPEL ACCORDING TO ST. MARK. By Sherman E. Johnson. Harpers. Pp. viii, 279. \$5. (Harper's New Testament Commentaries.)

It was a happy thought on the part of the editor of the British-American series, "Harper's New Testament Commentaries," to assign St. Mark's Gospel to an American, the Very Rev. Sherman E. Johnson, dean of Church Divinity School of the Pacific. We have had a number of British commentaries on this Gospel in recent years written from the characteristically liberal-conservative British standpoint, and Dean Johnson's *The Gospel According to St. Mark* has all the differences we should expect.

Dean Johnson spends less time refuting the form critics and puts their insights to positive use. He is aware that the Gospels are primarily testimonies to the faith of the Evangelists and of the churches in and for which they wrote, and, only secondarily, sources for the historical Jesus. The text is, therefore, analyzed at two levels — the theological and the historical — and on both the commentator breaks new ground by his use of the Dead Sea Scrolls and, on occasion, also of the *Gospel of Thomas*, to say nothing of his own firsthand archeological experience.

The one criticism the reviewer feels compelled to make is one that applies equally to the other volumes in this series, the frequency of references to learned literature to which the average reader is unlikely to have access.

A knowledge of Greek would be helpful in using this commentary, since Greek words are frequently given in the comment, but the text is given in a fresh translation. Like the others in this series, this translation reads like a schoolboy's crib but is adequate as a basis for the comment.

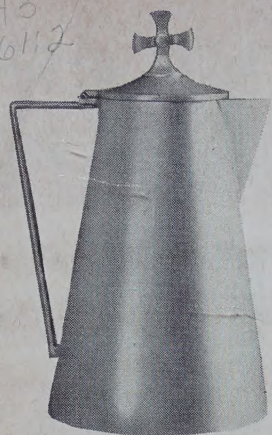
REGINALD H. FULLER

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July

1. Long Island, U.S.A.
2. Los Angeles, U.S.A.
3. Louisiana, U.S.A.
4. Lucknow, India
5. Madagascar
6. Maine, U.S.A.
7. Manchester, England



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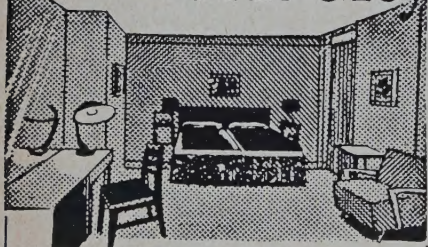
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The Living Church

Volume 143 Established 1878 Number 1

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

July

2. Fifth Sunday after Trinity
4. Independence Day
9. Sixth Sunday after Trinity
16. Seventh Sunday after Trinity
23. Eighth Sunday after Trinity
25. St. James
30. Ninth Sunday after Trinity

August

6. Tenth Sunday after Trinity
13. Eleventh Sunday after Trinity
20. Twelfth Sunday after Trinity
24. St. Bartholomew
27. Thirteenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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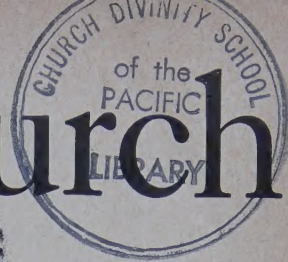


US Air Force Photo

The Rev. Frederick A. McDonald, representative in Europe for the Armed Forces Division, is shown baptizing an infant at Keflavik Air Base, Iceland.

We receive this Child into the congregation of Christ's flock; and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

The Living Church



For 82 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Fifth Sunday after Trinity
July 2, 1961

RACE RELATIONS

No Martyrs Need Apply

In a letter to its clerical members, the executive director of the Episcopal Society for Cultural and Racial Unity has called for 37 Episcopal clerical volunteers of various races to make a "Prayer Pilgrimage" by bus from New Orleans to the General Convention in Detroit. The bus will leave New Orleans on September 12th, to stop at Church educational institutions and Church-related ones along the way, in addition to the normal facilities connected with interstate travel.

"No one should apply for the trip," says the letter, "unless they are prepared to undergo a period in jail if this develops through efforts to utilize terminal facilities in a normal fashion. Only those who are prepared to refuse bail, if this is deemed advisable, should apply. . . . Anyone desiring a martyr role for himself should not apply. Anyone having any doubt he could be constrained from returning blows, in the face of physical violence, should not consider going."

The director, the Rev. John Morris, says:

"These are times when the Church must launch out into bold new ways to cleanse itself of marks of caste and class, and in its support for front line fighters in the field of civil rights. . . . Some . . . may be disturbed at the proposal set forth here. . . . We do not know now the final wisdom of the matter. We may pray that such a pilgrimage will be for the greater glory of Christ Jesus in this awakening era of concern among both those who call Him Lord and those who do not."

The society is attempting to raise funds to cover the group costs of the trip. Space on the bus will not be restricted to members of the society.

INTERCHURCH

Intramural Disunity

Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York City, said that the real issue of Protestant Church unity is "within the Episcopal Church itself."

Dr. Van Dusen, in a statement reported by Religious News Service, said that objections by Episcopalians to the Blake plan for Church union "presuppose

a view of apostolic succession which large numbers of Episcopal bishops and clergy do not hold." He said that such objections "reveal where the really significant division lies — not between the Protestant Episcopal and other Protestant bodies but within the Episcopal Church itself."

The issue of Protestant unity as it affects the Episcopal Church, says Dr.



Van Dusen, as quoted in *Time*, is whether, in deference to a militant minority, "the great body of that Church is still ready to surrender its desire for Church union in accordance with principles already approved by world Anglicanism [e.g., in dealing with the scheme of Church union in Ceylon]."

MISSISSIPPI

Coadjutor

A special meeting of the council of the diocese of Mississippi, held at St. Andrew's Church, Jackson, Miss., on June 19th, gave approval, declared unanimously, to the request of Bishop Gray of Mississippi for the election of a coadjutor.

After making his formal request for a coadjutor to the council, Bishop Gray expressed the hope that consents could be obtained and an election held before September's General Convention. He appointed the members of the standing committee, in their capacity as council members, to serve as a committee of procedure for the electing council.

The Rev. Robert M. Allen, president of the standing committee of the diocese, celebrated the Holy Communion before the council meeting. He announced as special intentions the petition for the guidance of the Holy Spirit on the work of the council, and a petition for the repose of the soul of Naamah Howie Campbell, secretary to Bishop Gray for 18 years and assistant treasurer of the diocese, who died on June 14th after undergoing brain surgery.

EDUCATION

Official Policy

Bishop Carpenter of Alabama has been elected chancellor of the University of the South, Sewanee, Tenn., by the school's board of trustees. He has been acting chancellor of the university since the death of Bishop Carruthers of South Carolina last year [L.C., June 26, 1960].

The board of trustees, at its meeting on June 8th, also voted to establish the policy that applications for admission to all departments of the university be handled "without regard to race."

The university recently admitted the first Negro student to enter a department other than the school of theology [L.C., June 11th]. A school spokesman has said that no qualified Negro applicant has ever been rejected. Since 1953, five Negroes have matriculated in the university's theological school.

The trustees elected four new members to the board of regents of the university: the Rt. Rev. E. Hamilton West, Bishop of Florida; the Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio, Texas; Harvey G. Booth, of Atlanta, Ga.; and G. Allen Kimball, of Lake Charles, La.

GENERAL CONVENTION

Extended Deadline

The closing date for the national forensic contest being held for young Church-people in connection with the General Convention [L.C., June 18th] has been changed to August 1st, to give potential contestants another month to prepare their entries. Interested young people should get in touch with the youth advisors of their dioceses immediately.

ARMED FORCES

Permanent Strangers

More than half a million military personnel and their dependents constitute the greatest missionary challenge to the Church in eastern North Carolina, members of the armed forces commission of the diocese of East Carolina were told recently in a meeting held at St. John's

Episcopal Church, Wilmington, N. C.

Speakers at the meeting included Commander Rolf Noer, surgeon at the naval hospital at Camp Lejeune, Captain Joseph Edmondson, USAF, from Seymour Johnson Air Force Base, and Bishop Wright of East Carolina. The Rev. Alexander Livesay of Jacksonville, N. C., chairman of the commission, presided.

Dr. Noer, a member of Grace Episcopal Church, Madison, Wis., spoke of the needs of military people in their Church life. Such people fall into two groups, he said. In the first group are single men in barracks, who must be sought out and to whom the message of the Church must be carried, or for whom transportation must be arranged for church services. The second group is composed of family men and their dependents, who are seeking fellowship and acceptance in parish life. They may not stay long in one place, and life for them is a continual process of adjustment. The Church must help in this, he said.

Capt. Edmondson said that the need of military people is chiefly a place in the Church life rather than buildings and programs. "What we need, as we move about the world, is simply a church of our denomination in which to worship and a good Church school to train our children in the concepts of our belief," he said.

"But more important than this is that we be accepted as members of the parish while we are living in [a] community. All too frequently we are considered just as visitors. The Church must realize that when we move to a new military establishment, that is our home. We may stay for just a few months or we may be there for a considerable length of time. However, while we are there, it is our home. . . ."

The commission was informed of the needs of St. Christopher's Church, Havelock, N. C., in which attendance is more than quadruple that of a year ago. Total Sunday attendance runs more than 400 in a church which will seat half that number. Church school classes are held in halls and kitchen. Plans were made to begin construction of a new building with the help of diocesan funds.

SOUTH DAKOTA

Graduation at St. Mary's

Bishop Gesner of South Dakota and Bishop Corrigan of the National Council's Home Department took part in the recent commencement exercises of St. Mary's Episcopal School for Indian Girls, Springfield, S. D. St. Mary's was established in 1873 by Bishop William Hobart Hare, and is one of the oldest schools in South Dakota.

The exercises, which occupied three days, were highlighted by the dedication of a new \$173,000 building which replaces a structure which has been used since 1884. Bishop Gesner officiated at



Miss Eddy: 22 out of 25 went on.

the dedication and blessed various sections of the building.

At festivities associated with the commencement, Miss Norma Eddy, an 18-year-old senior, was crowned "Miss St. Mary's."

The graduating class included, besides Miss Eddy: Miss Josephine American Horse, Miss Wanda Carter, Miss Coleen Calico, Miss Caroline Redwing, Miss Isabelle Ripley, Miss Maxine Rosales, and Miss Wilhelmina Two Lance.

Twenty-two out of the last 25 graduates of St. Mary's are reported to have gone on to college work or other advanced training.

ANGLICAN COMMUNION

Decisions, Decisions

The Nigerian diocesan paper, the *Pilot*, reports that the Provincial Synod of West Africa has been unable to agree on a successor to the Most Rev. J. L. C. Horstead, retiring Archbishop of the Province. Therefore, according to the provincial constitution, the choice will have to be made by the new Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey.

Dr. Ramsey will also have to decide on the successor to the Rt. Rev. Frank Thorne, former Bishop of Nyasaland, since the elective assembly for that jurisdiction also failed to make a choice. Dr. Ramsey will, in this case, be deciding in coöperation with the Archbishop of Central Africa and the three archdeacons in Nyasaland. [D.M.]

ENGLAND

Leaving His Heart

by the Rev. DEWI MORGAN

Extra police had to be called out to control the crowds when the Most Rev. Arthur Michael Ramsey fulfilled his last public engagement in the Province of

York, England, before leaving to take up his duties as the Archbishop of Canterbury.

After having tea with the Mayor and Corporation of Beverley, Yorkshire, and with a large number of Yorkshire clergy, he preached at a missionary festival in Beverley minster. Church officials had to scurry around finding extra chairs.

"I leave very sadly," said Dr. Ramsey, "because I have had such a wonderfully happy time and I love the people of the north. I feel I shall be leaving my heart behind me."

The Prices Go Up

The budget to be presented to the Church Assembly at its July meeting is expected to include items totaling £660,700 for services to be financed by the Assembly in 1962. The comparable 1961 figure was £585,000.

The "Central Fund for Ordination Candidates" and "Church Training Colleges, Service of loan stock," between them account for more than half the total. [D.M.]

The Income Goes Up

The Church of England investment income has doubled since 1948.

The total market value of stock exchange securities held by the Church commissioners at the end of March, 1960, was £186,100,000.

This increase is largely the result of a change of policy from one of holding gilt-edged and other fixed-interest securities almost exclusively to one of including many shares of ordinary industrial stock. [D.M.]

SOUTH AFRICA

Proof by Incident

The Most Rev. Joost de Blank of Cape-town, South Africa, who has been on a tour of the US, said in Minneapolis that America's racial conflicts unquestionably strengthen the "suicidal segregation policies" of South Africa.

Dr. de Blank, who has led opposition to the South African government's *apartheid* laws, said the slightest racial incident anywhere in the world is set forth by the South African press as proof that an interracial society is impossible.

"Even a white landlady's refusal to rent to an African student in London is blazoned in headlines," he said. "It would be impossible to overestimate the damage done by your present troubles in the South."

The archbishop said the South African government has the "mentality of an Adolf Hitler, ready to bring his entire country down in ruins rather than give up," and added that the great question is whether this situation can be resolved without a general explosion of violence. "Although there is a growing move-

ment of 'Africa for the black Africans,' there are still a few influential blacks who have no desire to expel the whites," he asserted. "However, the point of no return is very, very near. I am not certain whether the time is five minutes to midnight or five minutes past midnight."

South Africa, he said, shares with the United States the problem that racial extremists identify efforts for social justice with Communism, and "nearly all of the legal action taken against persons fighting *apartheid* have been based on South Africa's 'Suppression of Communism' act," he said.

South Africa's secession from the British Commonwealth has strengthened the stand of the government "which now feels it is standing alone as the last bastion of white civilization," said the archbishop.

While Dr. de Blank was in the US, South Africa became an independent republic, on May 31st. Reported plans for a three-day general strike and other demonstrations of protest by non-whites of the country did not come to fruition in the face of "preventive arrests" by South African police, and of a law hurriedly passed which allowed arrest and detention for a maximum of 12 days without charge or trial [L.C., June 4th].

On June 1st, the feast of Corpus Christi, Archbishop de Blank visited St. Luke's Church, Evanston, Ill., under the auspices of the Catholic Union of Chicago (American Church Union). He told THE LIVING CHURCH that he held no hope for any foreseeable relief from the repressive measures of the ruling white government, nor any recognition of a necessity for change, "except perhaps in the business community." When asked whether financial difficulties might lead to a change in the government's policies, the archbishop said that, if the present financial strain on the South African economy continued, the government might find it necessary to make some changes in policy.

"But I can't say whether the changes would be for the better," he added.

American Reaction

The Most Rev. Joost de Blank, archbishop of Capetown, South Africa, described Americans as "shocked" that racial segregation continues to be supported by law in South Africa.

Dr. de Blank, who has returned to his jurisdiction after a tour of the United States, said that the American reaction stemmed from the fact that US law and the main body of public opinion are against segregation and regard supporters of segregation as "an uncivilized minority."

"Educated Americans," he said, "still cannot understand why, while the rest of the world is trying to break down race barriers, they are actually being emphasized by law in South Africa." [RNS]

AROUND THE CHURCH

"Editor's Wife Puts out Convention Extra" was the headline of a birth announcement in *Now*, journal of the diocese of Missouri. **Mrs. Bill Matheus**, says the paper, gave birth to little **Christina Marie** on the first day of the diocesan convention (May 2d). This is the third Matheus child — all girls.

Mrs. Harold E. Woodward, communicant of the Church of the Ascension, St. Louis, Mo., has been appointed executive secretary of the **Girls' Friendly Society, USA**, for the next year. Mrs. Woodward has served as senior warden of her parish.

The Rev. **Massey H. Shepherd, Jr.**, has been elected president of the **Church Historical Society**.

The place of the late **Mrs. Raymond A. Dayton**, Daughters of the King president who died recently [L.C., April 16th], will be taken at the order's triennial meeting next fall by **Mrs. James L. Cassidy**, 1st vice president of the order.

The Rev. **Malcolm Boyd**, formerly chaplain to Episcopal students at Colorado State University, will on September 1st become Episcopal chaplain at **Wayne State University, Detroit** [L.C., April 23d].

Cornerstone for the Episcopal church in **Brasilia**, Brazil's new capital, was recently laid by **Bishop Sherrill of Central Brazil** in the presence of the President of the country and representatives of the American and English Churches. The Rev. **Saulo Marques da Silva** is priest-in-charge of the Brasilia mission.

The Rev. Canon **Frank V. H. Carthy**, rector of All Saints' Church, Indianapolis, Ind., has been reelected president of the **Marion County (Indiana) Association for Mental Health**.

Members of the **Pro-Cathedral of the Holy Trinity, Paris, France**, will be at the doors of the church to welcome **tourists and visitors to La Belle France** this summer.

The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

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NORTHERN CALIFORNIA

Missionary Mission

In the past two years, St. John's Church, Lakeport, Calif., "has sent and is sending four missionaries overseas — three laymen and one priest," according to the priest-in-charge of St. John's, the Rev. Grant S. Carey.

Fr. Carey announces that he will, on August 1st, become chaplain at the Colegio San Justo, St. Just, Puerto Rico. He points out that Mr. Dwares T. Rieger, headmaster of the school, was a member of the mission committee of the Lakeport mission before becoming a missionary himself, and that Mr. and Mrs. Thomas Taylor, communicants of St. John's, have been appointed to the faculty of the Puerto Rico school.

St. John's, says Fr. Carey, was a mission for 62 years, and has become a parish this year.

SCOTLAND

Milestones

The Rev. Canon **W. N. Gordon Boxer**, canon of St. Mary's Cathedral, Edinburgh, Scotland, has announced his retirement. Canon Boxer has been editor of the Scottish Episcopal Church *Year Book* since 1945.

SOUTHWESTERN VIRGINIA

Temporary Solution

The council of the diocese of Southwestern Virginia adopted a resolution temporary closing Hemlock Haven, the diocesan conference and retreat center, to diocesan young people's conferences. The new policy is a temporary one, to be in effect until next year's meeting of the council.

The move was taken in the light of disagreement on the matter of racial integration at the center. At the same time, the council resolved that conferences may be held on an "unrestricted basis" at places other than Hemlock Haven, providing notice be given of their "unrestricted basis." The portion of the resolution dealing with "youth conferences in the diocese generally, exclusive of Hemlock Haven," said:

"... Youth meetings of a strictly religious nature may be held on an unrestricted basis, provided, however, at the time and place such meeting is announced, that it will be clearly stated it will be held on an unrestricted basis, and it is the sense of the council that the integrated and nonintegrated youth conferences sponsored by the department of Christian education should not have any social and recreational activities which are not agreed on by a committee composed of the bishop, director of Christian education, and Mr. Francis West and Dr. Robert Stickley.

"It is determined that this resolution shall not be interpreted as infringing upon the

inherent authority of a parish or its rector to conduct activities confined to the membership of the parish, and not involved in combination with other parishes where such combination would in whole or in part be in conflict with this resolution; and provided further that nothing herein is intended to limit the authority of the bishop, executive board, or clergy under the constitution or canons."

The adoption of the resolution came after a motion to hold two Hemlock Haven conferences, one for white young people and one on an unrestricted basis, was lost in the clerical order in a vote by orders.

The council adopted a total budget of \$296,993.90.

At the convention banquet a hand-cut crystal bowl was presented to Mr. and Mrs. Charles Francis Cocke of Roanoke, Va. Mr. Cocke has been the only chancellor of the diocese of Southwestern Virginia since its formation in 1919. Mr. Cocke has also been, since then, an *ex officio* member of the executive board of the diocese, and a trustee of the diocese. He has been a deputy to General Convention eight times. Mr. Cocke asked that he not be nominated for another term as chancellor.

SOUTH FLORIDA

Evidence of Vitality

The convention of the diocese of South Florida, meeting at St. Luke's Cathedral, Orlando, Fla., on May 2d, recommended a reorganization of the executive board of the diocese, after hearing Bishop Louttit of South Florida outline a plan for the future development of the diocese. Bishop Louttit pointed out the communicant strength of the diocese, which has more than doubled over the past 10 years, and said that "spiritual growth in depth is not subject to measurement and statistics, but the very growth evidences a vitality of church life. . . ."

Bishop Warnecke of Bethlehem spoke at the diocesan banquet. Bishop Ivins, retired, of Milwaukee, Mrs. John D. Wing, widow of the late bishop of South Florida, Mrs. Campbell Gray, widow of the late bishop of Northern Indiana, and Mrs. M. E. Nellums, a representative to the National Council's General Division of Women's Work from the fourth province, all were honored at the banquet, along with the Very Rev. Francis Campbell Gray, dean of the Orlando cathedral and son of Mrs. Campbell Gray.

The convention adopted a total budget of \$799,762, and admitted six churches as parishes.

ELECTIONS. Standing committee: clergy, Don Copeland, James Duncan, G. P. Reeves. Executive board: Rev. Warren Densmore, Rev. Arthur Rantz, Richard Brown, Robert Cody.

The Episcopal Churchwomen of the diocese, meeting at the same time, presented a total of \$39,745.36 at a United Thank Offering ingathering.

NORTHERN MICHIGAN

Ancestral Throne

At the opening service of the convention of the diocese of Northern Michigan, which was held at Grace Cathedral, Menominee, Mich., on May 19th and 20th, Bishop Page of Northern Michigan dedicated the cathedral's "bishop's chair" to the memory of his parents, Bishop and Mrs. Herman Page. The late Bishop Page was at one time acting bishop of Northern Michigan.

The convention resolved that the following Church work should be stressed throughout the diocese during the coming year: further development of the college ministry; increased ministry at the two air bases in the diocese; additional attention to ministry to the tourist population; strengthening of the district organization; increased emphasis on stewardship of time, talents, money, and life of the Churchpeople of the diocese.

ELECTIONS. Standing committee: clergy, H. R. Page, Jr., J. W. Robertson, A. P. Nancarrow, Judson Mather; laity, H. A. Kellow, Clifford Lewis, Clayton Frei. Deputies to General Convention: clerical, A. P. Nancarrow, Reno Kuehn, J. W. Robertson, William Wiedrich; lay, Lewis Kirchner, Clifford Lewis, Clyde Hecox, Kenneth Sannes. Bishop and council: clergy, William Wiedrich, Reno Kuehn, H. V. Norton; laity, L. W. Howe, Thomas Harrison, Wesley Prince.

The women of the diocese, meeting at the same time as the convention, elected the following:

President, Mrs. Walter Drevdahl; first vice president, Mrs. James Fyvie; second vice president, Mrs. Kenneth Sannes; secretary, Mrs. H. J. Skogquist; treasurer, Mrs. Lloyd Howe. Delegates to triennial: Mrs. E. J. McLean, Mrs. Timothy Loeffler, Mrs. Norman Thomas, Mrs. Benjamin Johns.

INDIANAPOLIS

Under Attack

Delegates of the convention of the diocese of Indianapolis passed a record budget of \$285,732, created a diocesan strategy commission, admitted a mission as a parish, and recognized a new mission church.

They also heard a warning by Bishop Craine of Indianapolis that the Church is "under attack from both the left and the right," in his annual address given in St. John's Church, Lafayette, Ind.

Bishop Craine said, "It was the right which sent Jesus to the Cross. The New Testament Church knew these attacks. We have long understood that to the Communist all religion is anathema, especially the Christian religion."

Referring to the "tension in every area of the world's life today," the bishop said that "it would be foolish to assume that the Church can escape this hostility." He went on to say:

"It is interesting to note that the far right has adopted the same tactics as the Communists — the repudiation of democracy, the fundamentalist, dogmatic attitudes, the theories of guilt by association.

"Any clergyman who has any liberal inclinations, is concerned about housing or

segregation, or even supports the National Council of Churches or the United Nations is accused of softness toward Communism or of being a dupe."

His talk was the highlight of the convention, which was held in Lafayette on May 8th and 9th.

The strategy commission was formed to enlist the management skills and services of laymen and priests in finding and evaluating facts and in setting goals for the diocese. The commission, headed by Prof. Ross Robertson of Indiana University, Bloomington, Ind., will do its work in the fields of administration, institutional needs, and extension of the Church's work in Indiana.

The delegates passed a resolution that urged each parish or mission in the diocese to advertise the fact that all persons in the community are welcome to attend and belong to the Episcopal Church, regardless of race, color, ethnic origin, or economic situation.

A resolution presented by Eugene S. Pulliam Jr., of Trinity Church, Indianapolis, which asked that the diocese disavow any statements made by the National Council of Churches as necessarily representing the views of the diocese without its prior consent, was tabled.

The speaker for the convention banquet was the Rt. Rev. Michael E. Coleman, former Bishop of Qu'Appelle, Canada, who said that "tremendous forces of evil are lined up against the Church." He called for a renewal of the "essentials by which man must live" to combat these forces. Bishop Coleman also pointed out that Jesus called the Church to face tribulation. "He didn't call it to be successful," Bishop Coleman said in speaking against the danger of apparent material success.

ELECTIONS. Standing committee: clergy, Paul Moore, Jr., William Cassidy, Thomas Dixon, William Eddy, Jr., Robert MacGill, Edward Waldron; laity, John Webb, John Ashton, Irving Burr, Claude Spilman, Stephen Kurtz, R. M. Reahard, Jr.

KENTUCKY

Evangelism

"The Church is not a club" and "evangelism is not a dirty word." With these and similar expressions, Bishop Marmion of Kentucky and the Very Rev. John van Dyk, dean of St. Paul's Cathedral, Oklahoma City, Okla., emphasized the responsibility of Episcopalians to tell the Good News of Jesus Christ.

They were speaking to delegates to the convention of the diocese of Kentucky and to the annual meeting of the Churchwomen of Kentucky, which were held simultaneously on May 9th and 10th. The theme for the women's meeting was "EVANGELISM: Missions + Promotion."

Bishop Marmion, in his address, stressed the call of the Church to evangelism.

Dean van Dyk told of the work of the

Joint Commission on Evangelism (of which he is secretary) named at the last General Convention and of the recommendations it will make to the General Convention next September in Detroit [see L.C., June 4th].

He said that evangelism is not a matter of mass meetings or of ringing doorbells, but of being — of being Christians concerned with telling abroad the Good News.

The convention tabled a resolution asking for a study of the National Council of Churches. The resolution, which was proposed by Stuart R. Paine of St. Mark's Church, Louisville, Ky., asked that a committee be set up by the convention to study the organization, functions, and pronouncements of the NCC.

He told the delegates that the NCC "may have spoken without mandate" on economic, sociological and political matters. The NCC has no right to speak for the Episcopal Church, Mr. Paine contended.

A motion to table the resolution was made by the Rev. Stephen R. Davenport. He asked Mr. Paine if he would accept a substitute resolution providing that the diocesan department of Christian social relations study the NCC, instead of a special committee.

"No sir, I will not accept that," Mr. Paine said. Mr. Davenport then moved to table the resolution, and his motion was carried, 63 to 32.

The convention also defeated a resolution opposing any schemes of Church union which treat as optional the basic teachings of the Episcopal Church.

ELECTIONS. Standing committee: Rev. Edward Conklin, Dan Ewing. Executive council: Rev. Howard Surface, Rev. W. B. Myll, J. W. Van Cleave, Walker Meacham.

ELECTED BY THE WOMEN OF THE DIOCESE: Delegates to Triennial: Mrs. John Frazier, Mrs. Chastian Taurman, Mrs. Wooten Stuart, Mrs. Norvell Wicker, Mrs. John Shane, Mrs. Robert Barlow. Alternates: Mrs. Jesse Carman, Mrs. Macmilliam McElwain, Mrs. E. C. Pearson, Mrs. B. H. Dean, Mrs. Jess Funk, and Mrs. Mattie Beason.



Report

of the Joint Commission

on Theological Education

The report (continued from last week) recommends a study of the enlarged meaning of theological education, revision of Canon 30, and the creation of a Standing Committee concerned with theological education in the House of Bishops. A budgetary appropriation of \$13,000 is asked for expenses of the Commission.

Proposed National Council Scholarships

The Commission notes with gratitude the proposal of the Rt. Rev. Frederick J. Warnecke of the diocese of Bethlehem for the establishment by the National Council of a scholarship fund to assist seminarians with their theological education. This proposal recognizes the desirability of providing outright grants rather than loans. This accords with the experience and preference of many bishops who find that loans often force a clergyman to seek a call to a congregation that can give him sufficient salary to repay the loan, whereas a grant frees the man to accept a call in terms of its full challenge to him. Also, the proposal recognizes the fact that tuition fees cover only a fractional part of the costs of seminary budgets, by providing grants to the seminaries at which scholarship recipients choose to study. The Commission sincerely hopes that Bishop Warnecke's proposal may be adopted since it implements the study and resolutions of this Commission. . . .

Canon 30

In 1940, when Canon 30 was enacted, theological education was equated to the training of men for Holy Orders in the seminaries of this Church. The Canon was directed solely to that subject.

. . . Even though its title, "Of Theological Education," would today be interpreted to include a much wider scope, the Canon and the jurisdiction of the Joint Commission were apparently intended to apply only to seminary training for ordination.

Since 1940 theological education has come to have an . . . enlarged meaning. . . Establishment of the Unit of Vocations by the National Council testifies to the growing realization of the importance

of the recruitment and selection of candidates for the sacred ministry. Increasing demands for theological training by those who cannot afford to give up gainful occupation to attend a seminary have resulted in the establishment of several diocesan schools for the preparation of men for ordination. Advanced courses for seminary graduates who plan to go into seminary or university teaching or scholarly research are increasingly demanded of seminaries. Post-ordination refreshment is more and more emphasized as important to continued growth in spiritual leadership. The recent establishment of the Caribbean Seminary in Puerto Rico calls attention to the ever-increasing need for the training of native clergy in overseas mission fields. Advancing educational requirements for various types of lay service to the Church have greatly expanded the training of both men and women for positions as directors of religious education or teachers in school and colleges, and for work in religious journalism, public relations, and other fields. Theological courses for laymen, at the graduate level, are increasing in number and variety.

Although these developments have substantially enlarged the meaning of the words that form its title, Canon 30 has never been amended. . . .

There is urgent need for a re-thinking of the whole subject of theological education and the development of a unified and comprehensive program for its treatment. Such a program can be developed only after thoroughgoing study by a group under the auspices of the National Council, equipped with a full-time expert staff and an adequate budget. . . .

In January, 1961, the Commission adopted the following resolution:

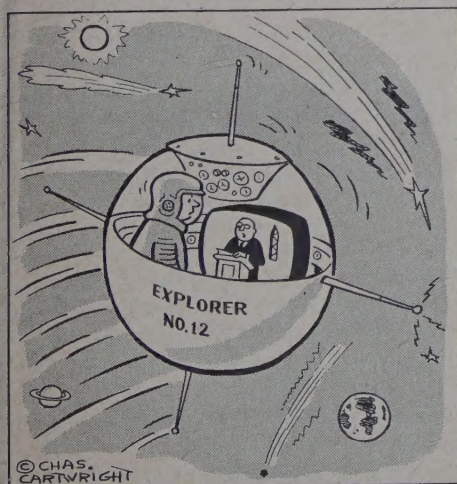
RESOLVED, that the Joint Commission on Theological Education endorses wholeheartedly the proposal adopted by the House of Bishops in Dallas, Texas, and would express the earnest hope that the body charged with the responsibility for the contemplated study include laymen and women of outstanding competence in the areas under review.

In the judgment of the Commission the concerns requiring survey and evaluation include the following:

- (1) The selection of men and women for full-time service in the Church at home and abroad.
- (2) Their education and training for a vital and relevant contemporary ministry.
- (3) Their continuing education and refreshment.
- (4) The need for serious theological instruction for lay people.
- (5) The financial problems involved:
 - a. Capital needs of the institutions concerned with this educational program.
 - b. Operating costs of the same.
 - c. The financial needs of the students.

Pending completion of the proposed

Continued on page 26



"Don't let the humdrum daily monotony of your life blind you to your dependency on the Almighty!"



Report of the Joint Commission on Approaches to Unity

Continued from last week

The Methodists

Spanish and Lusitanian Churches

Relations with the Methodists

Discussions with the Methodist Church have continued during the triennium. Both Churches consider that the door is open, the Methodists, for example, having borne witness to their conviction by unanimous resolution at their last Quadrennial General Conference to continued conversations. We hope the General Convention will act favorably on a similar resolution appended to this section of our report. At the same time, we are bound to report that no substantial progress has been made in the past three years.

One reason for this is that the majority of clergy and laity in the two Churches are not yet convinced that union is an urgent issue. We deplore this apathy.

For several years negotiations have proceeded on the assumption that union should be achieved by two stages: first, intercommunion (with the ministers and communicants of each Church welcome at the altars of the other); then organic or corporate union. It seemed necessary to achieve a clear understanding of the steps to be taken, and the Lambeth Conference of 1958 was asked to study the documents submitted to it by the commissions of the two Churches. That Conference made clear its judgment that intercommunion should be undertaken only as a halfway house, and that organic union should be agreed upon by all as the goal to be achieved. In some Methodist quarters there appears to be disappointment in Resolution 30 of the Lambeth Conference of 1958, and a feeling that intercommunion has now been postponed until the next Lambeth Conference. We believe this to be a mis-

understanding and think that intercommunion may be achieved if the two Churches desire it. Nevertheless, the plan of proceeding by two stages instead of one has not proved easier than a direct plan of union. The real question is, are the Churches determined to face the problems of union?

Both Churches have recognized from the beginning that although they have much in common and their official formularies are very similar, there are deep and subtle differences in their practical methods and points of view. There is considerable theological variation in both Communion, but evidently among Methodists, as contrasted with Episcopalians, there is less requirement of conformity to the official standards of faith and worship. If Episcopalians are relatively united more in doctrine and liturgy, Methodist unity is in the realm of ethics and Church administration. In both Churches there is a large measure of American pragmatism, and this in itself often makes it difficult to say what is the Methodist or the Anglican position. This being so, much more than discussion is needed. There must be much more acquaintance on local, regional, and national levels, searching theological exploration of issues important to both Churches, and an attempt to see how much of a common mind can be reached. There must also be closer coöperation and responsibility in certain common tasks, such as Christian education and social relations.

Negotiation with the Methodist Church, the United Presbyterian Church, or any non-Episcopal Communion, necessarily involves the question of Holy Orders — that is, the mutual recognition

or regularization of existing ministries. This is by no means the sole problem, nor can it be considered without reference to other factors, but it always appears.

Two approaches which have been made are: (a) A plan that provides for the recognition of all existing ministries, episcopal or non-episcopal alike, but requires future episcopal consecration and ordination. Such is incorporated in the constitution of the Church of South India. (b) A plan that provides for the unification of all ministries at the inauguration of the union, but requires future episcopal consecration and ordination. Such is incorporated in the present proposals for the Church of Lanka (Ceylon).

There are undoubtedly other possibilities, but in any future that we can now foresee, any plan of union involving the Protestant Episcopal Church or, for that matter, any other part of the Anglican Communion, will be obliged to deal with the central problem of the differing existing ministries. This should be made clear to the clergy and laity in the Episcopal Church and in any Communion with which negotiations are carried on.

The Commission recommends the following resolution:

"RESOLVED, The House of _____ concurring, that the Joint Commission on Approaches to Unity be directed to continue conversations with the Methodist Church in the hope that we may ultimately achieve organic union in the name of our Lord Jesus Christ."

Spanish Reformed and Lusitanian Churches

The General Convention of 1958 adopted a resolution "that this Church recognize the Spanish Reformed Church and the Lusitanian Church" and a second resolution instructing the Joint Commission on Approaches to Unity "to investigate the possibility of setting forth definite terms by which full intercommunion between these Churches and the Protestant Episcopal Church may ultimately be achieved."

The movement which resulted in these two Churches is closely parallel to that which gave rise to the Mexican Episcopal Church. Priests and laymen who had left the Roman obedience because of their study of the Bible began to seek a form of Christianity which would be both Catholic and scriptural, and the promulgation of the dogma of papal infallibility in 1870 hastened this movement. As in Mexico, these people were soon drawn toward Anglicanism.

The Lusitanian Church, Catholic, Apostolic, Evangelical, began when a Spanish priest, who had been received into the American Episcopal Church, began to preach in Portuguese in Lisbon in 1867. Four years later the first service of the Spanish Church was held in Seville. In 1880, three congregations of the Lusitanian Church met in Lisbon

under the presidency of Bishop Riley of Mexico and adopted a constitution. In the following year Bishop Plunket of Meath (afterward Archbishop of Dublin) visited Madrid, Seville, and Lisbon.

The intention of the Spanish and Lusitanian Churches from the beginning was to establish episcopal order, the three-fold ministry, worship of the Anglican type, and a discipline similar to that of the American Church. In 1878 the two Churches joined in an appeal to the archbishops and bishops of the Church of England to consecrate a bishop for them. The Lusitanian Prayer Book was adopted in 1884 and the Spanish book about the same time. These closely followed the Anglican pattern but contained elements drawn from the Braga and Mozarabic rites. In 1894, Bishop Cabrera was consecrated for Spain by Irish bishops. In succeeding years the two Churches were closely related to the Church of Ireland and worked under the guidance of a Provisional Council composed of bishops of that Church. All ordinations and confirmations have been administered by bishops.

After the death of Bishop Cabrera in 1916, these Churches had no bishop and were entirely dependent on the Irish Church for oversight. At the direction of the Provisional Council of Bishops, the Archbishop of Armagh took order for the consecration of the Rev. Santos M. Molina, who was consecrated Bishop of the Spanish Church in 1956 and the Rev. A. F. Fiandor, who was consecrated for the Lusitanian Church in 1958. At his request, the Rt. Rev. Henry Knox Sherrill, then Presiding Bishop of the Protestant Episcopal Church, gave permission for American bishops to participate in the consecration services. Bishop Molina was consecrated by the Bishop of Meath, the Bishop of Minnesota, and the Bishop of Northern Indiana; Bishop Fiandor was consecrated by the Bishop of Southwestern Brazil, the Bishop of Meath, and Bishop Nash.

Bishop Fiandor was retired from office because of age, and the Rev. Luis C. R. Pereira was elected in October, 1960, to succeed him. At that time Bishop Bayne made a three-day visit to the Lusitanian Church. To him we are indebted for some of the information which follows:

The Spanish Church is composed of nine congregations in various parts of the nation. It has seven priests, 683 communicants, and a total membership of about 850. It operates under considerable difficulties, since the basic laws of the state forbid "any external ceremonies or manifestations" except those of the Roman Catholic religion, and its clergy and communicants suffer civil disabilities. In spite of this, Church life remains strong.

The Lusitanian Church now has 10 congregations, with 800 communicants and about 1,200 members. There are 11

clergy, but only four are able to devote full time to their duties and the others must support themselves by secular employment. The Church is making heroic efforts toward self-support and is well organized. The Church in Portugal enjoys a larger measure of toleration and freedom than does that in Spain.

Both Churches are aided to some degree by the Spanish and Portuguese Church Aid Society, with headquarters in London, [operating] since 1880.

A letter from the Archbishop of Armagh to the Bishop of Fond du Lac, dated October 22, 1960, states that the House of Bishops of the Church of Ireland regards its Church as being in full communion with the Spanish and Lusitanian Churches.

The Lambeth Conference of 1958, in resolution No. 51, states that the Conference is "entirely satisfied with reports received on the present doctrine and discipline" of the two Churches and "hopes that the desire of these Churches for the same relationship with Churches of the Anglican Communion as have the Old Catholic Churches will soon be fulfilled."

Bishops Keeler, Nash, and Bayne, who have been in charge of the American Churches in Europe, have in recent years formed increasingly close ties between the Spanish and Lusitanian Churches and our own. These years have seen constant



Bishop Molina and Spanish priests
In spite of difficulties, Church life is strong.

expansion of our responsibilities and work in both the Spanish and Portuguese speaking areas of the Americas. Candidates for the ministry of the Spanish and Lusitanian Churches are now being educated in the seminary in Matanzas, Cuba, with which the Episcopal Church is closely associated. There is therefore an opportunity for a relationship with these small Churches which will be fruitful for both sides, and it seems appropriate that the Episcopal Church take the initiative in proposing the arrangement sug-

gested by the Lambeth Conference of 1958.

The Joint Commission, through Bishop Bayne as its personal representative, has had the opportunity of contact with the leaders of the two Churches. The Prayer Books have been examined by members of the Commission and studied in greater detail by Prof. Massey H. Shepherd, Jr., who reports to the Commission that he finds nothing in the liturgies that is theologically unsound or in any particular a sufficient warrant for withholding recognition of them as thoroughly valid and orthodox liturgies of the Holy Catholic Church. He considers further that the enrichments from the ancient liturgies are commendable. The Ordinals are practically identical with our own; the sentences of ordination are exactly the same.

Translations of the Constitutions and Canons of the respective Churches have been circulated to members of the Commission. We note that the historic episcopate and three-fold ministry are integral parts of the Constitutions, and that the parochial, diocesan, and national structures are closely parallel to our own, including the provision for the equivalent of standing committees. Every ordinand has, from the beginning, been required to sign before ordination a declaration substantially like that provided in the Protestant Episcopal Church. The Articles of Religion and the Athanasian Creed are included in the Prayer Book formularies.

The Joint Commission therefore recommends adoption of the following:

"RESOLVED, The House of _____ concurring, that the General Convention invites the General Synods of the Spanish Reformed Episcopal Church and of the Lusitanian Church, Catholic, Apostolic, Evangelical, to join with it in the following declaration, which shall be effective in each case when adopted by the General Synod of the respective Church:

"With gratitude to Almighty God for the blessings bestowed upon each of the Churches, and in appreciation of the fraternal relations which have long existed between them, the Churches recognize each other as a true part of the Holy Catholic Church and declare that they are in full communion with one another on the basis of mutual acceptance of the following concordat:

(1) Each Communion recognizes the catholicity and independence of the other and maintains its own.

(2) Each Communion agrees to admit members of the other Communion to participate in the Sacraments.

(3) Full communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

"And, furthermore, the Churches pledge themselves to work together in brotherly harmony for the extension of the Gospel of our Lord Jesus Christ, and to give such mutual assistance as they are able."

To be continued

Pastors in Uniform

The Church's ministry to the Armed Forces is the subject of a special report in this issue. We are happy to have the opportunity to present the story of the chaplains and laymen and women who serve in the Army, the Navy, the Air Force, and the Veteran's Administration.

The situation of a chaplain is not the same as that of a parish priest. His flock consists of all the personnel on the post where he serves, not just of the Episcopalians. He serves within the military as a part of the military organization and receives both his pay and his defined duties from other than Church sources.

Nevertheless, his real reason for being in this ministry is the same as that of the parochial priest — to be Christ's representative to mankind, a watchman, steward, and shepherd of souls. As Bishop Louttit's article points out, he is still an integral part of the Episcopal Church, in canonical relationship with his bishop. In the typical situation of today, he is not only the pastor of a group of men in uniform but also of their families. He oversees a Sunday school, a choir, and other activities that resemble parish life rather than the things we think of as chaplaincy. And, with his fellow chaplains of the Episcopal Church, he is engaged in a work larger than any missionary district and most dioceses in terms of the number of clergy engaged in it.

In the past 30 years or so, the number of Episcopal Church chaplains in the Armed Forces increased from a mere handful to over 400 — more priests than in the largest diocese of the Church — and then decreased to today's level of 88. It seems unlikely that this figure will diminish very much within the foreseeable future. Military chaplaincy will continue to be one of the larger fields of service for the clergy.

We are glad, accordingly, that the House of Bishops is recommending the adoption of a canon providing a measure of definition of the chaplain's status [see p. 16]. To us, this canon is significant not only in relation to the chaplains but also in relation to the whole

question of a military jurisdiction. In order to clarify the chaplain's responsibilities on military installations, it spells out what has long been the general practice of the Church — to regard such installations as separate from the jurisdiction of the local bishop or the local parish. Neither bishop nor parish priest has any control over the Church's ministrations in such areas.

This negative condition is not a cause for rejoicing in itself. But it does remove one of the major difficulties involved in the carrying out of the constitutional provision for a suffragan bishop to the Presiding Bishop with responsibility for the Armed Forces. If he has responsibility only over areas in which the local bishop does not have responsibility, there is obviously no conflict of jurisdiction involved.

The work of the Church in the Armed Forces is a work for, and among, people. It involves special ministries to Episcopalians and also an interdenominational ministry to members of other Churches. It also involves making Christ known to those who have no Church affiliation. Churches of evangelical tradition have prosecuted this ministry far more vigorously than our Church has, using their own techniques of revivals and evangelistic campaigns. There is room for new thinking and the opening up of new areas of service to men and women and children who number up into the millions.

New ideas are being tried today — for example, the lay readers' program described on page 20. We are happy to note that the Armed Forces Division has two executives in the field nowadays as well as an additional executive at Church headquarters. Old impossibilities are becoming possibilities, and there are many signs that the Church is following out this ministry with renewed seriousness of purpose.

We cannot conclude this editorial without paying tribute to Bishop Louttit of South Florida, chairman of the Armed Forces Division of the National Council for many years. Previously, before his election to the episcopate, he served with distinction as an Army chaplain.

Bishop Louttit's many gifts include the ability to guide the chaplains through the many perplexing issues involved in combining an interdenominational ministry with full loyalty to the doctrine, discipline, and worship of this Church. He has made many overseas visitations and devoted many hours at home to the servicemen and their pastors.

Last April, Bishop Louttit was reelected chairman of the General Commission on Chaplains and Armed Forces Personnel for a two-year term, the first chairman ever to be reelected. Between April and June he visited Alaska, Japan, Korea, Okinawa, Hong Kong, Taiwan, Manila, and Hawaii for the General Commission. Those who are in close touch with the work report that he is held in high regard not only by chaplains of many different Communion but also by military personnel and commanders.

In time of peace, the chaplaincy is not quite as glamorous a call to the ministry as it is in time of war. Frequently quotas are hard to fill. We believe, however, that a term of service in the chaplaincy will be a rewarding experience to any priest, and that some will find in it their lifetime ministry.



The chaplain is not only pastor of men in uniform but also of their families.

The Church In The Armed Forces—

A continuing ministry to a nomadic flock

The spiritual welfare of more than two and one-half million Americans, now serving in the Armed Forces of our country, requires a continuing ministry. They are a nomadic flock, preponderantly young and immature, flowing in a constant stream from their home towns to forts, ships, and bases and back again. They are a widely-scattered flock, serving at an impressionable age in strange lands and far places and becoming, sometimes unknowingly, our ambassadors to a perilously divided world. They are a mixed flock, springing from many religious backgrounds and from no religious backgrounds at all, a field white unto missionary harvest.

But the Laborers Are Few

At the present time there are 88 Episcopal military chaplains on active duty, divided: Army, 33; Navy, 24; Air Force, 31. Besides these there are nine full-time chaplains of veteran's hospitals and nine serving part time.

The quotas of chaplains on active duty are fixed by the government on a basis of baptized adult membership of each Communion in relation to the population of the United States. At least 12 more chaplains are needed to complete the quota of the Episcopal Church. Unless they are forthcoming within a reasonable time, their places will be filled by chaplains of other Communions.

The Armed Forces Division

Since emergency machinery is inadequate to meet the challenge of this great missionary field, the Armed Forces Division of the National Council, a group of clergy and laity who have served in the Armed Forces, has been formed. The present members are: The Rt. Rev. Henry I. Louttit, Bishop of South Florida,



U.S. Navy Photo

Chaplain Matthew Curry, USN, administers Communion to Navy personnel
Needed to fill the Church's quota, 12 more chaplains.

chairman; the Rev. Robert J. Plumb, executive secretary; the Rev. Worthington Campbell, Jr., associate secretary; the Rev. Frederick A. McDonald, representative in Europe; the Rev. Robert N. Stretch, representative in southwest Europe; the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania; the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota; the Rt. Rev. Daniel Corrigan, director of the Home Department; the Very Rev. Merritt F. Williams; the Rev. R. Thomas Blomquist; the Rev. Luther D. Miller; the Rev. Roberts E. Ehrigott; Rear Admiral Ephraim McLean.

What Is Being Done?

The purpose of the National Council's Armed Forces Division is:

To recruit, endorse, and maintain Army, Navy, Air Force, National Guard, and Veteran's Administration chaplains and to recruit and approve seminary chaplain trainees and Civil Air Patrol chaplains.

To assist active duty chaplains by providing field altars, vestments, literature, discretionary funds, and the payment of pension premiums of reserve and National Guard chaplains on active duty up to \$6,000 and partial premiums of regular and full time V.A. chaplains.

To arrange annual retreat conferences for active duty chaplains at strategic centers and to visit them and their commanders at their posts of duty.

To be in constant touch with the

Department of Defense in Washington, D. C., for mutual assistance in chaplaincy matters.

To provide each diocese with a list of military installations in the United States with the parish near them which will minister to Episcopal military personnel when no Episcopal chaplain is available.

To assist parishes near military installations by diocesan grants especially where no Episcopal chaplains are stationed.

To supply all Episcopal military personnel with Episcopal Church Service Crosses, Armed Forces Prayer Books, information regarding overseas Anglican services, and to encourage parishes to keep in touch with their members in the Armed Forces.

Everybody's Job

With less than one hundred Episcopal chaplains on active duty, it can be seen at once how impossible it is to give adequate Episcopal coverage to the thousands of military bases both at home and overseas. The Armed Forces Division cannot fulfill its obligation to minister to Churchmen in the Armed Forces and reach out evangelistically to others without the help of every diocese, missionary district, and parish in the Church.

Dioceses can help by organizing and

This feature is from the Armed Forces Division's pamphlet, "Our Ministry to the Armed Forces Continues."

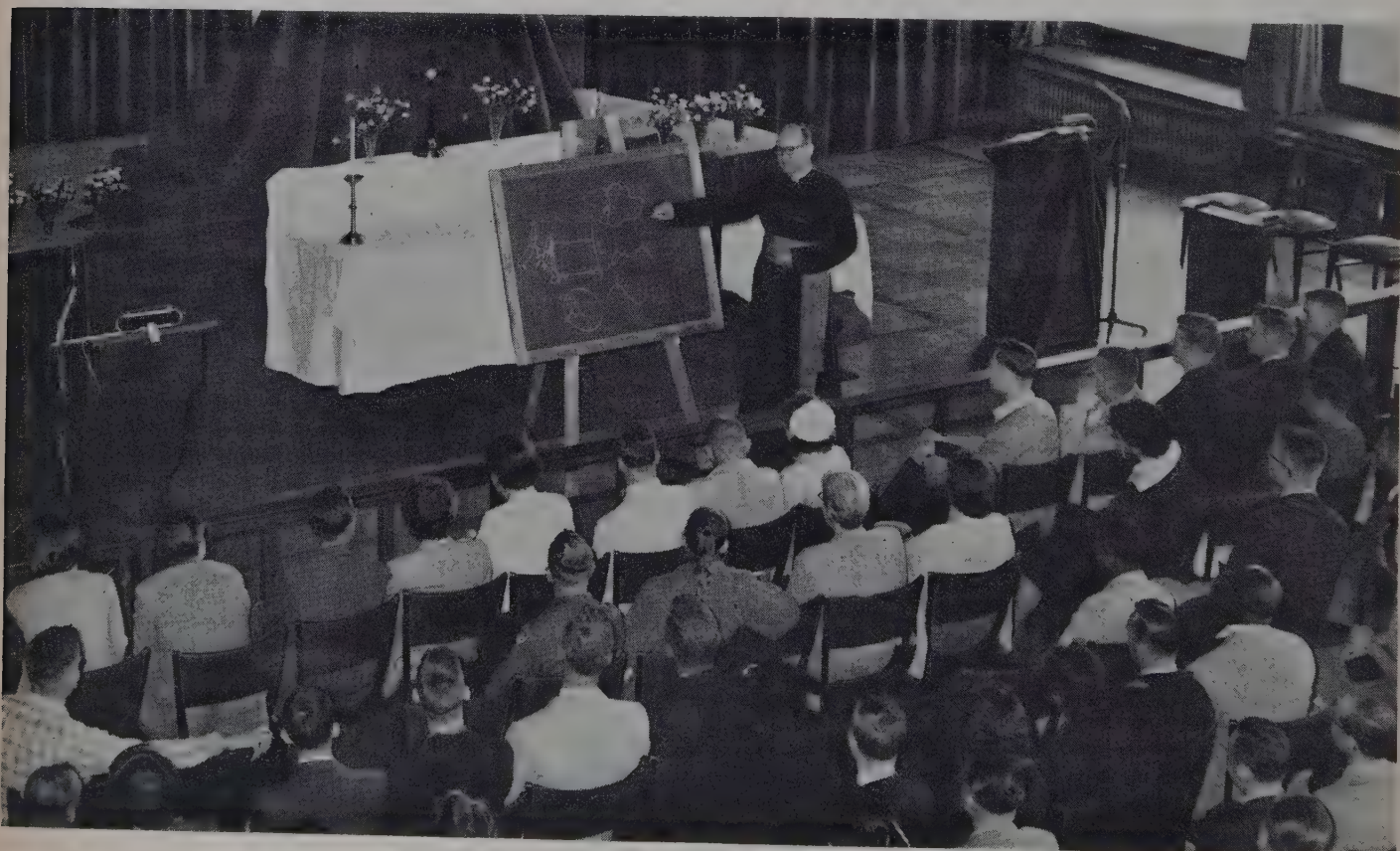
keeping active diocesan Armed Forces commissions. One of the most important duties of such a commission is to study diocesan needs and ascertain that every military installation is adequately ministered to. In dioceses where there are no military installations, there is still the responsibility of seeing that their own young people in the military service are not forgotten.

On the parish level, it is very important to provide each member going into military service with an Armed Forces Prayer Book and a service cross. These are provided free of charge by the diocesan commission, or by the Armed Forces Division.

Providing these things is not enough. The parish must also keep constantly in touch with its young people, letting them know there is appreciation of the service which they are giving to their country.

The Berchtesgaden Conference

For the past two years more than 450 Episcopalians in military service in Europe have come at their own expense to the Army rest and recreation center for five days of conference and recreation. Sponsored by Episcopal chaplains in Europe, this conference brings the Church to the lives of many who have to seek for it most of the year. The leader this year will be the Rt. Rev. Stephen F. Bayne, Jr. The conference will be addressed by General Bruce C. Clark, Commander-in-Chief, US Army, Europe.



Chaplain Alfred Alley, USAF, at Berchtesgaden Conference, 1960: Bringing the Church to the lives of many.

US Army Photo

Problems

of an Episcopal Chaplain

by the Rev. Robert J. Plumb

The job description of early Christian discipleship, "as wise as serpents and as harmless as doves," might be aptly applied to Episcopal chaplains serving in the Armed Forces today. All chaplains in the Army, Navy, Marine Corps, and Air Force are divided into three major groups: Protestants, Roman Catholics, and Jews. Whether he likes it or not, the Episcopal chaplain belongs to the Protestant group and until he recognizes this fact and its advantages, he will find tensions that are almost insurmountable.

Being a part and not being a part of this group is one of the most difficult hurdles of being an Episcopal chaplain.

One of the first things he soon discovers is that he belongs to a minority group. Since Episcopalians make up about 3% of the Church-affiliated population of the United States, their quota of active duty chaplains is about 3%. It is something of a shock to a young priest to find himself among men who do not share his concern for the Episcopal Church. Many of them have never heard of it and some of them cannot even spell it. The chaplain of a large training center recently revealed 28 spellings of "Episcopalian" and these were by young men who claimed this as their Church. In the theological seminary and in his parish, surrounded by the household of the faithful, the Church had seemed "like a mighty Army." Here it seems to dwindle to a battalion at most.

The number of Episcopalians varies at different posts, ships, and bases from almost none to large numbers at a very few large installations. It is rare indeed when an Episcopal chaplain can devote all of his time to Episcopalians. As a priest he is expected to conduct a Communion service every Sunday and, when practical, on holy days, according to the rites of his Church. The military services recognize this and generally there is a chapel available at a suitable time. At Christmas and Easter there are sometimes difficulties scheduling "denominational" services but with patience and tact, ways can generally be found that are satisfactory to all groups.

Chaplain Plumb is a captain in the USNR, and has been a member of the Armed Forces Division of National Council since 1951. He has been executive secretary of the Division since 1954.



US Navy Photo

Chaplain Vincer, USN, aboard the USS Mount McKinley on Easter Day, 1960:
With patience and tact, ways can generally be found.

Strictly speaking, there is no such thing as a general Protestant Communion service. Each chaplain is instructed to conduct religious services according to his own particular training. However, in recent years, there has been a tendency by pan-Protestant chaplains to hold such a service. It is usually the general Protestant service having a once-a-month Communion service. Our chaplains customarily absent themselves from this service on this particular Sunday.

There results the feeling on the part of the pan-Protestants that the Episcopal chaplain considers himself a little too good to go along with the Protestants in partaking of the Lord's Supper. A feeling of resentment often arises.

Efficiency ratings or fitness reports are very important to military chaplains because careers depend upon them. Nothing can hurt an Episcopal chaplain's rating more than a statement in his record by his commander that he spends too much of his time with Episcopalians to the neglect of his general Protestant responsibilities. It can happen, although it has not happened often, that conscientious priests are not selected for promotion because of too much interest in the sheep of their own fold, and they are returned to a civilian status embarrassed and hurt at their rejection.

This does not need to be! Our chaplains can willingly take their part in the general worship service (except on Communion Sundays), and share in other ecumenical activities with such enthusiasm

and interest that their commanders will give them excellent ratings and other Protestant chaplains will look to them for leadership. With a great many young men at an impressionable age who have never had any contact at all with the Christian religion in any form, the Protestant chaplain has an enviable missionary outreach. How limited this ministry would be if he was just part of an Episcopal classification! His assignments could only be to the large bases and, like the Jewish chaplain, he could never be a ship's chaplain or post or base chaplain at the thousands of medium-sized military installations across the world. I believe that he and the Church he represents would lose far more than would be gained.

The Episcopal chaplain generally does not have any difficulty conducting the general Protestant worship service. He will find almost all of the prayers of the Book of Common Prayer in the Armed Forces Service Book and, with the help of a mimeographed leaflet, he can have regular Morning or Evening Prayer. He will find that military people will like the liturgy of the Prayer Book.

Another tension which is sometimes experienced by our chaplains is serving under the pan-Protestant chaplain who has lost contact with his Church and thinks of denominational services as intrusive. Here our chaplains are protected by military regulations which state very clearly that no chaplain can be ordered to any duty which in any way conflicts with

the doctrine and discipline of his own Church. He cannot be ordered to take any part in a "General Protestant Communion Service" nor can he be ordered to perform the marriage of the colonel's divorced daughter. It is the Episcopal chaplain's duty to be familiar with the regulations for many of them have been written for his own protection. Many of these tensions will disappear as the chaplain attains seniority.

Generally speaking, the senior chaplains of all services are mature men of dedication, who have learned to respect the religious beliefs of their fellow chaplains and of their parishioners. Hardly a week goes by that the executive secretary of the Armed Forces Division does not receive a letter from a chaplain "of another fold" asking the names of books he can purchase to give to men who are seeking Confirmation in the Episcopal Church.

The best way for Episcopal chaplains to be most effective in the military environment is simply to be what they are supposed to be — men of God. Obedient to their ordination vows, diligently framing and fashioning their own lives and the lives of their families to the doctrine of Christ so that they are wholesome patterns to the flock of Christ, they will win the respect of all in their commands. Problems and tensions will not loom large to those who are "as wise as serpents and as harmless as doves."

Bishops

and the Armed

Forces

by the Rt. Rev. Henry I. Louttit

Bishop of South Florida



Bishop Louttit

In the Offices of Instruction, the question is asked, "What is the office of a bishop?" with the answer given, "The office of a bishop is to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation." The question might well be asked: How is this

office and ministry applicable to Churchmen, either clergy or lay, serving in the Armed Forces?

The matter of conferring Holy Orders in the Armed Services does not arise since the canons on ordination make that strictly a diocesan responsibility. The need for bishops as chief pastors and to administer Confirmation, however, are real needs in the military as they are in the civilian Church.

Each priest serving as a chaplain in the Army, Navy, or Air Force remains canonically resident in his own diocese, and consequently the bishop under whom he last served in civilian life, and who knows him, remains his chief pastor. He is under that bishop's ecclesiastical jurisdiction and authority. Before he was commissioned as a chaplain he secured the approval of his bishop. He secured also an ecclesiastical endorsement from the Armed Forces Division of the National Council, which represents the whole Church in securing clergy to serve as chaplains and in giving them support in this special vocation. In matters strictly ecclesiastical, the chaplain is guided by his own bishop; in matters relating to the military he may be counseled and guided by the Armed Forces Division, which acts as the liaison between the Church and the offices of the Chiefs of Chaplains of the three services.

In a real sense laity serving in the Armed Services also look to the bishop of the diocese in which they are canonically resident as their chief pastor. He, personally, through the Armed Forces commission or department of his diocese and through the clergy serving local congregations, should keep in touch with each of his communicants serving on

Status

Clarification

General Convention, meeting at Detroit this fall, will be asked to adopt a canon clarifying the status of chaplains with respect to their diocesan bishops, the Armed Forces Division of the National Council, and the bishop in whose diocese they are serving. The canon, adopted by the House of Bishops in Dallas for submission to General Convention, provides that chaplains will not be subject to Canon 45, Sec. 4 (a), regarding ministrations within the cure of another minister, nor to Sec. 5 (which under the proposal will be renumbered as Sec. 6), regarding licensing by the diocesan bishop, for the exercise of their ministry in a military post or Veteran's Administration facility. The rules would continue to apply, however, to any ministration by chaplains away from their posts.

The text of the proposed new Sec. 8 of Canon 45 reads as follows: "Sec. 8 (a) Any priest of this

Church desiring to serve as a chaplain in the Armed Forces of the United States of America or in the Veteran's Administration with the approval of the ecclesiastical authority of the diocese in which he is canonically resident may be given ecclesiastical endorsement for such service by the Armed Forces Division of the National Council of the Church.

"(b) Such minister serving on active duty with the Armed Forces shall retain canonical residence in a diocese of this Church, and shall be under the ecclesiastical jurisdiction of the bishop of said diocese, even though his work as a chaplain shall be under the general supervision of the Armed Forces Division, or such bishop of the Church as the Presiding Bishop may designate.

"(c) Any such minister serving on a military installation or at a Veteran's Administration facility shall not be subject to Sec. 4 (a), nor Sec. 6 [the present Sec. 5], of this Canon. When serving outside of military installations or of Veteran's Administration facilities, such chaplain shall be subject to said sections."

active duty and stand ready to serve them.

While serving as a chaplain, a priest of the Church is under orders and must abide by the military regulations of his service. Under normal procedure, each chaplain reporting for duty where our Church is organized advises the bishop of the diocese where he is to be stationed that he is on duty at an installation in the diocese. This is most important, for the local bishop does have responsibility to be a chief pastor of the Church in that area for both civilian and military Church population. Each Anglican bishop wants to serve as chief pastor to Churchpeople in his diocese, whether temporary or permanent, civilian or military. Consequently, in theory at least, every communicant and every priest of the Church serving in the Armed Forces under normal circumstances has two bishops concerned about him and his welfare: the bishop of his home diocese and the bishop of the area where he is stationed.

All Episcopal chaplains, from time to time, have classes of candidates to be presented for Confirmation. In the United States, the British Isles, and in the British Commonwealth, where English is the language of the people, this presents no problem. Every bishop of the Church is happy to confirm candidates presented by our Episcopal chaplains. In areas where Anglican bishops are not readily available, such as Greenland or North Africa, the Armed Forces Division, when necessity arises, arranges for some American bishop to visit and administer Confirmation. In the two large overseas areas where we have Army, Navy, and Air Force installations and where language may present a problem or where there is a scarcity of resident Anglican bishops, special arrangements are necessary to meet the needs of our Churchpeople. Hence, the Presiding Bishop has appointed one of our own bishops resident in or near the area to serve specifically as bishop to the Armed Forces. In continental Europe the Rt. Rev. Stephen F. Bayne, Jr., Bishop for the American Church in Europe, serves likewise the Armed Forces stationed there. The same is true in the Far East where the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, serves the Armed Forces both inside and outside his vast normal ecclesiastical jurisdiction.

Obviously the services of a bishop are not as readily available in these outlying areas as they are in a settled diocese in the United States, but it is still perfectly true that no one who sincerely desires Confirmation need be denied that privilege, because through an Episcopal chaplain, or, if necessary, through the Armed Forces Division, arrangements can always be made for the visitation of a bishop. Moreover, everywhere the bishops of the Anglican Communion stand ready to serve as chief pastors of Churchmen on active duty.

Chaplaincy in the Civil Air Patrol

by Chaplain Philip B. Hawley

Rector, St. Mark's Church, Durango, Colo.

It is Sunday morning and the service is over. The priest is greeting his people as they depart for the activities of the day. Two young men, a young woman, and four teenagers greet him differently from the others. "Good morning, chaplain. See you Tuesday night." They are talking to a parish priest who is a commissioned chaplain in Civil Air Patrol.

Who is this CAP chaplain? What does he do? And most important, why?

He first must be a parish priest devoting his full time to the ministry. A "duly ordained male clergyman engaged full time in the active ministry" is the only one who qualifies for consideration for a commission.

He must have completed four years of college and three years of seminary training. This requirement is exactly the same educational requirement as that for commission as a chaplain in the Armed Services. At the inception of the CAP chaplaincy, Maj. Gen. Lucas V. Beau, USAF, then National Commander, CAP; and the Chief of Air Force Chaplains, Chaplain (Maj. Gen.) Carpenter, USAF, insisted that, if the CAP chaplains were to wear the Air Force chaplain's cross as a part of the uniform, they would have the equivalent education. The first national chaplain of Civil Air Patrol, then Chaplain (Lt. Col.) Robert P. Taylor, USAF, now Brig. Gen. Taylor, Deputy Chief of Air Force Chaplains, organized the CAP chaplaincy at this level. However,

exceptional places and circumstances are provided for, where this requirement may be waived in part.

He must have been approved by the Church for CAP service. A letter to his bishop requesting that the bishop send his approval of the clergyman to the Armed Forces Division of the National Council enables the Division to approve the clergyman to the National Air Chaplain, National Headquarters, Civil Air Patrol, at Ellington Air Force Base, Texas. When this step has been completed the clergyman applies through his unit for membership in CAP; he pays dues and is processed through CAP headquarters to status as a senior member of CAP.

When the clergyman has been checked out for membership, he is given a CAP serial number. Then he makes his application for commission as a chaplain in CAP. When his application has gone through channels of command to the National Air Chaplain, he is commissioned as a chaplain with the rank of a first lieutenant.

He has shining new silver bars to put on his uniform. Basically it is the class A blue uniform of the United States Air Force with distinctive insignia. The device on his cap is different from the Air Force's, the buttons on his coat have a three-bladed propeller in a triangle, he has CAP cutouts on his lapels instead of "U.S.," and he wears the CAP breast



Cadets of Colorado Wing, CAP, enter chapel at Lowry AFB, Colo.
If the moral and military strength is kept strong, the threat is lessened.

patch over his right pocket whether on jacket or shirt. Over his left pocket he wears any ribbons or awards that he may have had from previous service; but above them all he wears the blue and silver cross — the mark of a chaplain. The chaplain wears his uniform with all the dignity and pride of a man who is in the service of his God, his Church, his country, and the Civil Air Patrol. He belongs to a corps of over 800 volunteer chaplains: Jewish, Roman Catholic, Greek Orthodox, Protestant, and Episcopal clergymen in CAP.

What does this chaplain do in Civil Air Patrol? A CAP pamphlet (Ellington Air Force Base, Texas, February 5, 1960) defines the organization:

"The Civil Air Patrol is a federally chartered organization and an auxiliary to the United States Air Force. Aside from assigned Air Force personnel, its membership consists entirely of unpaid civilian volunteers with their own officers and chain of command."

The chaplain is assigned to a position on the staff of a commander at squadron, wing, or regional level. His area of operation is a definite portion of the whole CAP program designated by CAP Regulation No. 165-1. The regulation defines the broad scope of this field of operation by the chaplain section:

CAPR 165-1
9-11

11. General Responsibilities of all CAP Chaplains.

a. Chaplains of the Civil Air Patrol will assure morale and religious ministration throughout the units to which they are assigned. Such ministration will be based on the apparent needs of the respective regions, wings, groups, and squadrons. Chaplains will serve as chief advisors to their commanders on all matters pertaining to the religious life, morals, morale, and all related unit matters affecting personnel within the organization and will promote the Civil Air Patrol program of:

(1) Worship. Promote and encourage active worship participation.

(2) Character Development. Includes delivery of character and citizenship lectures, the showing of chaplain films, etc. Only a chaplain or duly ordained clergyman is authorized to deliver the character and citizenship formal lectures required in the cadet training program.

(3) Personal Counseling. Service rendered to senior and cadet personnel on personal, spiritual, and moral matters.

(4) Humanitarian. Includes casualty assistance rendered to CAP personnel.

(5) Community Relations. Promote friendship and good relations between the CAP units and the local community.

(6) Special Activities. Support special activities as announced by National Headquarters.

b. At such times when CAP units meet civilian emergencies caused by floods, high winds, explosions, conflagrations, etc., chaplains will join other CAP personnel and render all possible and desired professional

assistance to the stricken individuals and/or families of the community.

c. Interview all incoming Civil Air Patrol personnel.

d. Serve as religious correspondent and advisor for CAP publications.

Why is the chaplain in Civil Air Patrol?

One of the fundamental reasons why a priest takes on these duties in Civil Air Patrol is that he believes so strongly in world peace that he is willing to work for it with the best that he has to offer — his ministry. He believes that if the moral and military strength of his country is

kept strong the threat of combat war is lessened. He, like his people, knows that we are "in a war" and our best chance for success is to keep the American way of life as it is.

In every phase of life persons who are doing what they love to do are spreaders of enthusiasm. So with other volunteers the chaplain finds deep values with the seniors and the cadets in their common interest. Too, he sometimes finds that he is the only contact the senior or cadet may have with any form of religion. In this area he truly finds a "labor of love."

The Veteran's Administration Chaplain

by Chaplain James B. Edwards, Jr.

The United States has always expressed gratitude to its citizen-fighters in some tangible way. In 1930, with the creation of the Veteran's Administration, the carrying out of provisions for the welfare of those who had served in wartime was organized.

To provide for the medical care of veterans, the Administration operates 170 hospitals, 91 clinics, and 11 day-care centers, where an average of 111,600 patients are seen daily. Everything is done to insure that patients receive maximum benefit and that they live as normal lives as possible. Every effort is made to make them once more contributing members of their family groups and of their communities. Considering the patient as a person and a member of society, Veteran's Administration hospitals seek to provide for his recreational, religious, social, and vocational, as well as his medical needs.

The chaplain service of the Veteran's Administration was established in 1945, to minister to the religious needs of patients. The director of the service and the chaplains on his staff serve in the central office of the Administration in Washington, D. C., and meet periodically with an advisory committee. Chaplains serve on either full- or part-time basis in the hospitals and domiciliary institutions, where aging veterans who do not require hospitalization may live.

The V.A. hospital chaplain must be an ordained minister, priest, or rabbi. He is appointed by the director of the chaplain service after endorsement by his Church, and the endorsement must be renewed annually. Most chaplains have themselves served in the Armed Forces.

Patients in a hospital often face situations of great concern, and must make decisions which will affect their whole future. If the chaplain can lead them to seek God's help and guidance, they can

face their situations realistically and receive strength to adjust to an entirely new way of living, if necessary.

As a member of the hospital staff, the chaplain can refer patients to other departments for specialized help. He can also work closely with the physician in charge of the patient's care, thereby reaching an understanding of the patient's physical condition and what it means for, and to him. From this relationship, the doctor can better appreciate the patient's attitude toward his illness and treatment.

When the patient is critically ill, the chaplain can be with members of his family, giving them support in what are sometimes long periods of anxious waiting. The presence of the chaplain can be a great comfort to a family when they learn of the patient's death, particularly if it has been unexpected.

The chaplain cooperates with clergymen in the community in their ministry to hospitalized parishioners. To patients brought from a distance, the chaplain serves as an interim pastor.

One full-time chaplain and one half-time one serve approximately 350 Protestant patients at the Bronx Veteran's Administration Hospital. Together these two men provide seven-day-a-week, 24-hour-a-day service. Each chaplain sees newly-admitted and preoperative patients while on duty. While the full-time chaplain must be primarily responsible for corporate worship, the part-time chaplain participates, especially during Lent and on at least one Sunday during the year. A Greek Orthodox priest visits the hospital weekly to minister to those who list themselves as Orthodox. A Lutheran pastor serves as a volunteer chaplain, visiting Lutheran patients — once a month he preaches at the general Protestant service.

These four men work closely together

in providing a comprehensive chaplaincy to all patients not registered as Roman Catholic or Jewish. Relationships among Roman Catholic, Jewish, and Protestant chaplains are excellent; they work together not only in the necessary scheduling of services in the chapel used by all, but in many other ways to benefit the patients and provide a more effective ministry to them.

The hospital chaplain is priest, prophet, and pastor, but his special emphasis is on the pastoral ministry. Most of his work is done with individuals.

The Episcopal priest serving in the Veteran's Administration hospital celebrates Holy Communion at least weekly, according to the Book of Common Prayer. Opportunity is given to all Christian patients to receive Holy Communion. The Sacrament is administered to those who cannot attend chapel, and often to those who are scheduled to undergo surgery.

Clergymen of the community are always welcome to administer Holy Communion to members of their congregations, and, at the Bronx V.A. Hospital, ministers of other Communions are occasionally invited to celebrate according to their own liturgical traditions. The occasional Offices are read when there are requests for them.

Since the chaplain is responsible for Christians of all non-Roman Churches, he must hold general Protestant services. Following the Protestant tradition, these are preaching services, centered around the reading of the Bible and meditations on the passages read. In some hospitals, these services are carried to the rest of the hospital by closed circuit radio. Special services are held on those wards from which the patients are not allowed to go to chapel.

Other than Sunday sermons and other addresses, the chaplain's prophetic function is generally limited to individual conferences with patients who request religious instruction. In this, the ministry of the hospital chaplain differs from that of the parish clergyman or the Armed Forces chaplain, who does more of his teaching to groups. However, through individual conferences, the chaplain enjoys many opportunities to relate the relevance of the Gospel to those in sickness and in need.

The chaplain works closely with volunteers who give of themselves to be helpful to patients. With many, he will work within their field of service, receiving from them referrals for pastoral care, referring to them those patients who may benefit from their services. Other volunteers come specifically to assist the chaplains. These may be choirs from churches in the community, organizations who come to escort patients to chapel, individuals who distribute literature or assist in the chaplain's secretarial work.

The chaplain's day begins early, with

THE V.A. HOSPITAL CHAPLAIN

Among his duties . . .

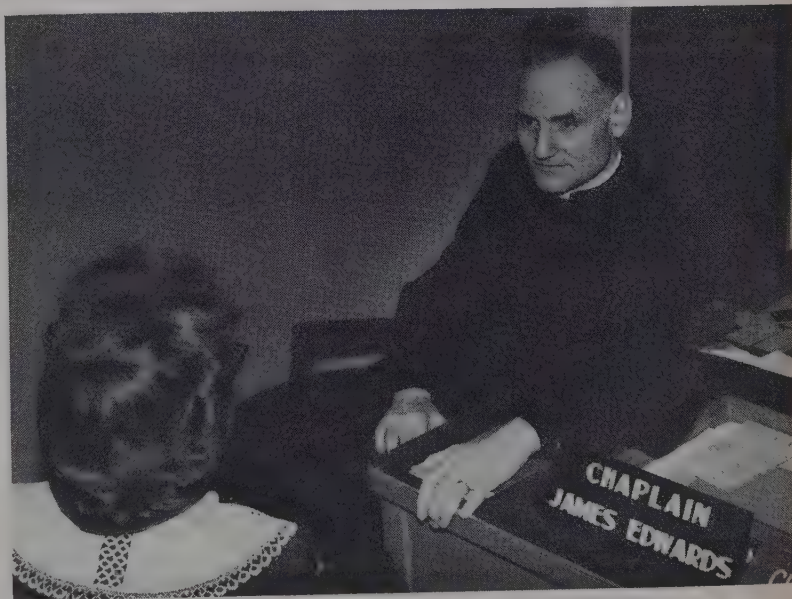


The patients in the ward.



Services in the hospital chapel.

Members
of the
patient's
family.



the celebration of Holy Communion. During the morning he will see those who are scheduled for surgery in the afternoon, and attend to office work. While the chaplain is in his office, ambulatory patients may come to see him.

During the rest of the day, he visits those who have been recently admitted and those scheduled for surgery the next morning, visits in the wards and talks to visitors. Frequently a patient who sees the chaplain on the ward shortly before "lights out" will ask him to say a prayer for him.

Basically, the work of the hospital chaplain is to proclaim the Holy Gospel

to the patients he serves. Since his concern is with the patient's relationship with God and with his fellow men, it is difficult to appraise the benefit any one patient may have received. Often, letters of appreciation will come from patients and their families, but the chaplain realizes that he has been merely one of many people concerned with the patient's care. It is God Himself who through the hands of physicians and others works many wonderful things. The chaplain's function is to awaken in the patients a desire to know God, and to make them aware of His love as it is demonstrated through doctors, nurses, and others.

Lay Readers in Uniform

by the Rev. Canon Frederick A. McDonald

Almost 2,000,000 American citizens are living in foreign countries. Possibly 100,000 are members of the Episcopal Church, or normally look to this Church for help. A very large number of these overseas Americans are in Europe, and the majority of these are in our Armed Forces.

At this time there are 10 Episcopal chaplains assigned to units in Germany, Spain, and England. There is no Episcopal chaplain in France or Italy, where large numbers of our troops are placed. In other years there have been in Europe as many as 16 chaplains, and as few as three.

The civilian clergy of France, Germany, and Italy have sought to help where they could, but the units of our Army, Navy, and Air Force are so scattered that as yet it has been impossible to serve our people through the regular ministry of the Church. Here the lay reader has appeared and the reach of the Church's fellowship has been greatly enlarged thanks to his special ministry. In large centers such as Poitiers, or distant outposts such as Keflavik, Iceland, our people have kept alive their sense of worship through the Prayer Book services read by our devoted soldier, sailor, and airman Churchmen.

What makes a man volunteer his services and ask to be trained as a lay reader? Sometimes, indeed often, it is a beginning sense of call to the ministry. It would be interesting to have a report from the seminaries as to the number of their students who first felt an impulse toward the priesthood, or reached their decision to seek this vocation, while wearing the Army green or the Navy or Air Force blue. Not a few have found this identification as one committed to stand for the Church a real test of their suitability to lead other Christians in worship and witness.

There are those who have realized that for them active engagement is necessary for spiritual growth. A general serving as lay reader wrote recently, "Psychologically, it is quite possible that being a lay reader tends to keep one on the 'straight and narrow' much better than various quasi-religious organizations simply because here one is 'on the spot' in front of one's neighbors and must watch one's step as an example to them."

Lt. Col. Arthur O. Stout, GSF, who three years ago founded one of our larg-

est lay-led congregations in Europe, at Orleans, sees this work as an evangelical opportunity. He compiled this interesting list of "do's" and "don't's" for guidance.

(1) Remember always that you are a Christian, and let this light every action in this work.

(2) This is a shared work. Don't magnify the shortcomings of others. Give full credit for all assistance, even if you were the stimulus for it.

(3) Extend a warm and hearty greeting. Such cordiality is basic to Christian philosophy.

(4) Be on the lookout for newly-assigned personnel. Visit the hospitals. Be serviceable in liaison between troubled individuals and a military chaplain or priest if necessary.

(5) Witness boldly. Daily speak to someone about the Church of Christ. A practical suggestion, encourage wives to invite their husbands to service, and then re-inforce this with your own invitation.

(6) Pray, especially that your role as lay reader may not be a "performance," but a service selflessly offered for all.

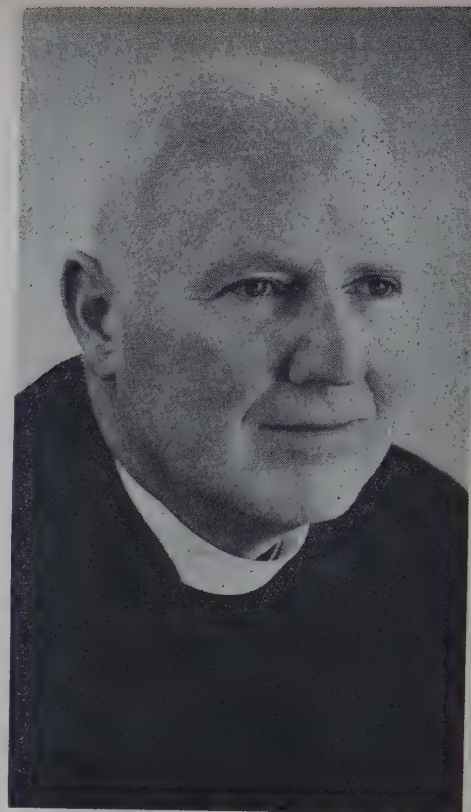
(7) Witness to the concern of the Church for all worthy community projects by supporting them.

(8) Don't expect compliments or praise. To have been of service is reward enough.

(9) Learn all you can, especially about liturgy and the Church's canon law.

Another motivation is to be found in a mature, soldierly sense of obligation such as marked the late Brig. Gen. Herman D. Beukema, one of the most learned and widely esteemed personalities in the Army. After many years as a professor at West Point, the General, with Mrs. Beukema, moved to Heidelberg, where he worked tirelessly on the vestry, on church committees, and as lay reader until his death early last winter. This same sense of ready and dutiful obedience to meet any need for this best of causes marks many another military lay reader.

A Welsh priest, the Rev. Canon H. K. Archdall, temporarily resident in Heidelberg, trained an excellent corps of lay readers in Stuttgart. Years later when Chaplain Porter Brooks of Northwest Texas was assigned there the question of continuing with the lay services came up, so a questionnaire was circulated among the people. The response was very positive that they be continued under the chaplain's direction. Chaplain Brooks has used them in neighboring localities and



Canon McDonald: Witness boldly.

at his home base to enable him to cover a larger field.

Chaplain Torben Olsen of Los Angeles has the largest number of trained lay readers, 10, who help him with his services at the Army's highest headquarters at Heidelberg and in the Mannheim area nearby.

The training of lay readers is the responsibility of a priest. Localities not covered by a resident priest are visited by representatives of the Armed Forces Division who serve as general missionaries, and who depend very heavily on lay leadership. To train some of these aspirants it may be necessary to develop a correspondence course, because of infrequency of visits.

Refresher opportunities and new stimuli are provided at the Berchtesgaden Episcopal Conference, where an evening hour is always set apart for lay readers.

Some 40 actual and would-be lay readers assembled at St. Christopher's Church in Frankfurt, last November, for a conference in depth on vocation, the Holy Word, prayer, and the brotherly work of "shepherding" which all Christians should have for one another but which certainly should be evident in the Church's licensed lay readers.

The Rev. Dewi Morgan, THE LIVING CHURCH's correspondent in London, gave a vivid, compelling presentation of God's mission for the Anglican Communion in today's world, and the layman's relatedness to that mission. Typical of those attending were Pfc. Charles Kokuban of Holy Trinity Church, Honolulu, now with the St. Jeanne d'Arc Army Hospital in

France, and Lt. Col. Frances O. Chapelle, a recently confirmed and very active member of our congregation in Baumholder, deep in the forests of the Nahe Valley, Germany. The Army had called a practice alert the night before the conference, and many arrived after a drive of more than 200 miles without any sleep.

Our strongest congregation in Europe is found in the cathedral in Paris. The Very Rev. Sturgis Lee Riddle, dean, has been notably aware of the presence of NATO and our Army and Air units. The Rev. Canon Samuel E. Purdy, under a heavy schedule, celebrates the Eucharist monthly at Chateauroux, Dreux, Evreux, Laon, Orly, Orleans, and Poitiers. The whole field around Poitiers has blossomed so remarkably that the National Council is placing a priest there this summer to serve this area and Spain. He is the Rev. Robert N. Stretch, who has had 14 years duty as a Naval chaplain and recent overseas service in Hawaii.

A special service of recognition of lay readers was held in the Paris cathedral on March 12th, with many coming from the posts which Canon Purdy serves.

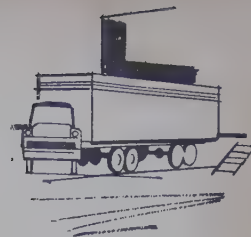
In Naples, working under the direction of an English chaplain, the Rev. H. W. Johnson, Brig. Gen. Roland Del Mar and Lt. Col. Francis M. Watson revived on the island of Capri a congregation which had been abandoned during World War II. Instances of new work such as this, started by lay readers receiving no help for travel or other costs, could be duplicated again and again.

Our senior chaplain in Europe today is Chaplain (Lt. Col.) Arthur H. Marsh, USA. Chaplain Marsh is particularly sensitive to the value of a consecrated Churchman allowing his Christianity to be as evident as his uniform. Speaking to the lay readers at the November conference in Frankfurt he said, "Previous to going to seminary I was an infantry line officer. On 8 December 1941 I was called back to duty as platoon leader in an infantry battalion. Somehow, the Church was not happy about my teaching bayonet, judo, rifle firing, machine gun firing, and hand-to-hand combat. Consequently, in April, 1942, I was transferred to the Chaplains' Corps. I must confess that at the time my cross was pinned on me I had some misgivings. I had become pretty well convinced that a devout layman in the Army could do as much, if not more, than a chaplain. However, true to my ordination, I went ahead with the chaplaincy in which I have continued ever since. Nevertheless, I still feel strongly that a devout layman, filled with the zeal of evangelism and the desire to extend the work of the Church, is the most valuable asset which the Church possesses, even including the professional clergyman."

Many a fellow Churchman on this side of the Atlantic will readily agree with Chaplain Marsh.

The Service Wife

by Margaret King Alley



To the wife of a man in military service, jargon such as "TDY, PCS, MP, BUPERS, OD, PX,"* represents the ABCs of her everyday life. She and her sister wives in all the branches of military service can communicate with and understand each other in a manner of speaking that tends to set them apart from civilian wives. Even so, she has the same basic goals and problems as civilian wives.

She must feed, clothe, and house her family. She must raise her children and see that they have a well rounded life in school and in outside activities. She shares an interest in her husband's job and takes a helpful and intelligent part in whatever social activities affect his work. Finally, she works with him toward a sound plan for the future security of both of them in later years. Is all this different from the civilian wife? Not at all. It sounds just like a carbon copy of her basic goals. It's the manner in which the service wife accomplishes these goals and the means that are available to her that set her apart.

Because her husband is military, she is bound in all that she does by regulations. After the first few years she becomes so accustomed to this, it's never a problem. She is also bound forever and aye by a limited budget. There has never been a serviceman who was regarded as well-to-do, much less a millionaire, as a result of his military pay. Even the very few full generals, with all their years of experience and their allowances, seldom draw in pay what a bright, young, up-and-coming junior executive of a large corporation receives.

Finally, there can be no feeling of permanence for her. She is not able to put down roots. At her marriage, she is not able to choose a community and say "this is where we would like to live for the rest of our lives." The best she can do is pick an area and say this is where we would like to retire in 20 or 30 years. While her husband is on active duty, she can hope to be in one place only three or four years at the most. It is often less. The usual experience is that of a tour of duty in the States, then one overseas.

With luck, the overseas assignment can be one of the good ones such as Europe or Hawaii. But any assignment where the members of the family can

accompany their "sponsor" is considered good. For there is always the possibility of an isolated tour of a year or 18 months to places like Thule, parts of the Near East, and parts of Alaska. In such cases the service wife takes her brood back to Mother, or to her husband's family, or she just stays where she is and awaits his return. In wartime, the moves are not on such an orderly basis — they are more frequent and on much shorter notice. Quite often, a sergeant's or a colonel's wife, who married during World War II, will say, with obvious pride at her accomplishment, that she has moved, for example, 22 times in 18 years. To those of us who have come into the service during the "cold war," such constant moving is hard to imagine.

Within these confines of regulations, fixed income, and an ever-changing locale, the service wife learns over the years to conform, to adjust, and to enjoy life.

She comes to a new assignment knowing she will always lose money on the move even though Uncle Sam pays the initial moving expenses. The old drapes won't fit the new windows. The weather is hot, so an air conditioner is a must, or the weather is cold and paraffin burners have to supplement the none too dependable central heating system. Change of climate demands new clothes; change of schools demands new books.

But having overcome these expected trials, the service wife sets about getting her family established in the community, whether it's a military establishment or a nearby town. Available housing usually determines where they live. If military housing is available, most families accept it gratefully. If it is not, then they must decide whether to rent or buy.

Once housing is arranged, the service wife registers her children in school. Since school systems vary from state to state and frequently in commands overseas, children will find themselves one time ahead of and the next time behind their classmates. On the whole, however, the frequent changing of schools seems to affect the military dependent very little. Many a civilian teacher has said the well traveled child brings an alertness and freshness to the class that is the envy of many of the "stay-at-homes."

Regardless of where the family decides to live, there is the eternal need for a room mother, the inevitable cake to be baked for the PTA, and the familiar suggestion that if you want your son in the

*Temporary duty, permanent change of station, military police, Bureau of Personnel, Officer of the Day, post exchange.

Cub Scouts, why don't you be the Den Mother? There are music, dancing and voice lessons to be arranged, and the expensive monthly trip to the orthodontist. The civilian-suburban, station-wagon wife has nothing on the service wife as far as the juvenile transportation system is concerned, unless it's the ease of an extra car.

The service wife may join the equivalent in the various branches of the service of the Airmen's Wives' Club or the N.C.O. or Officers' Wives' Clubs. She may be a volunteer worker in the base thrift shop or the family services organization, or be a trained volunteer Gray Lady or staff aide for the Red Cross.

Many a service wife will see that her family is affiliated with a military chapel and Sunday school program or a civilian church almost as soon as the home and school are arranged. Every military establishment has, by regulation, a religious program of some kind, for Catholics, Protestants, and Jews.

Here at our own Scott Air Force Base at Belleville, Ill., the headquarters of Military Air Transport Service (MATS), four well attended General Protestant services are held each Sunday as well as weekly Episcopal and Lutheran services. Our general Protestant Sunday school, with an average Sunday attendance of 600, uses over 75 teachers and helpers. Who are most of them? The service wives, of course. The curriculum of Protestant Air Force Sunday schools is chosen by a national interdenominational board and is uniform on all bases.

Our children can sing in the junior choir and the teen choir, while the grown-ups have a choice of two adult choirs and the interfaith Scott Choral Society which performs oratorios three or four times a year. The Protestant service wife can also help and study with the Protestant Women of the Chapel, and her husband can be a part of the Protestant Men of the Chapel. The Episcopal service wife can work in the chapel altar guild at Scott and put her sons in the acolyte guild. For a touch of home, there is even an occasional Episcopal potluck supper or breakfast. Perhaps the only familiar thing missing is the concern over raising the yearly budget, for the weekly offerings at all Protestant services are pooled in one fund and usually amply cover the expenses of the religious program on the base.

Many civilians have the erroneous idea that the military offers the service wife a life of ease and that the fringe benefits give her great monetary savings. The one great benefit that she does receive is the travel to foreign posts, where she can see the day-to-day family concerns of other women all over the world.

Margaret King Alley is the wife of Chaplain Alfred L. Alley, USAF.

The Growth of St. Anne's

by the Rev. A. E. Livesay

St. Anne's Church, Jacksonville, N. C., serves the U. S. Marine Corps base at Camp Lejeune, N. C., the world's largest amphibious training center. St. Anne's has grown in its 19-year existence from a small building, with only a handful of parishioners, to a congregation of 325 communicants, worshipping in a new church building.

In 1942, the late Bishop Darst dedicated the Episcopal church in Jacksonville. This was one year after the establishment of the Marine Corps barracks, New River. In contrast to the rapid growth of the Marine base into what is now Camp Lejeune, the growth of the church was slow at first. This may be credited in part to the rapid turnover of personnel at the base and the constant turmoil in the early years of the World War II. Then, in the years after the war, both Jacksonville and Camp Lejeune alike suffered when severe defense cutbacks stifled the growth of the city, the Marine base, and the church.

The outbreak of the Korean War accelerated activities in the Jacksonville area to a feverish pace, causing many expansion problems for St. Anne's. But once again, due to the large turnover in Marine personnel, church activities were limited.

Since 1958 a new building has been built and one mission started. This mission is in Swansboro, N. C., a popular fishing and summer resort, about 18 miles from Jacksonville. Another diocesan mission, St. Philip's, was taken on by St. Anne's in 1959, and is located in the predominantly Marine community of Holly Ridge, N. C.

St. Anne's has three Sunday services, the largest of these the family service. At present the Church school has over 200 children enrolled. Last year approximately 60 men, women, and children were baptized at St. Anne's and approximately 70 were confirmed. The majority of these were Marines or from Marine families. Marine families comprise nearly 85% of St. Anne's congregation.

The nature of a Marine's work often brings him closer to the Church, and a liturgical Church adds stability to the nomadic life experienced by Marine families, who often are transferred every two

The Rev. Mr. Livesay, rector of St. Anne's, is a former Marine master sergeant.



St. Anne's: A changing congregation.

or three years to different posts and stations.

Capt. Richard Stockton and his family are representative of the Marine families ministered to by St. Anne's. A Marine for 10 years, the captain has found churches of the Anglican Communion waiting for him from Korea to Lebanon.

He was confirmed in the Episcopal Church in 1940, and his wife, the former Miss Majorie Ann Odle of Albuquerque, N. M., was received into the Anglican Church in 1957, when the family was stationed in Trinidad, B. W. I.

Ernie, the couple's oldest child, was baptized by a Navy chaplain, Cdr. Calvin Elliot, at Quantico, Va., in 1954. By the time Tony, their second son, was born, the Marines at Quantico had started a mission church where Tony was baptized in 1956. Their two-and-a-half-year-old daughter, Anita, was baptized at St. Anne's, and their newly born, Paula, was baptized there on Easter Eve of this year.

The Stocktons participate in most of St. Anne's activities. Capt. Stockton is a lay reader and in charge of the lay readers' training for the parish. Until Paula was born Marjorie teamed with the wife of another Marine to teach the first grade of Church school. Ernie and Tony both attend Church school and have Marine wives for teachers.

The congregation of St. Anne's is a steadily moving one. As families leave for other duty stations, other families move in to keep the congregation a sizeable one. The Marines join with the civilian families to worship at St. Anne's and they truly become the Church praying for one another, teaching, lay reading, cleaning the churchyard, giving flowers in memory of their loved ones, and uniting to witness for the Gospel.

The recent growth of the parish indicates that more and more military people and civilians are finding the worship of the Church so meaningful that now there is consideration of adding to the present facilities.

Diocesan Armed Forces Commissions

by the Rev. Roberts E. Ehrgott

At the time of the Korean War, the Armed Forces Division of the Episcopal Church recommended to the dioceses that they each set up a commission or division to bring the Church closer to our men and women in the Armed Forces of our country. When a man goes into service he is severed, usually at an early age, from Church, family, and community life, and, after a few years, what with clergy changes and family moves, he may lose all contact with his parish. A great number of our young people never return home; they go away to school, get married, go to work.

While in service the Churchman in uniform may not always find the ministrations and services of the Church available. Either there will be no Episcopal chaplain, or, in small units, no chaplain of any Faith, even though the Armed Forces try to cover any small or isolated units by sending chaplains in. The Episcopal Church's quota for chaplains is chronically unfilled, and the quota is small because it is based on the ratio of the Church's membership to population.

The problem is, then, one of communication: how to keep in touch with our service people, so that their Church privileges and responsibilities can be exercised, and so that the Church can impart to them the truths of our holy Faith as well as its sacramental ministrations, when they are only too often on "detached service" from the Church.

A diocesan Armed Forces commission can to some extent overcome the handicaps of absence from home and the dearth of Episcopal chaplains. Its work cannot compensate for prolonged absence from the altar, but the program of the diocesan commission can be geared to

reach men by mail to instruct them and to stimulate them to discharge their religious duties. The National Council's Armed Forces Division does this, in a tract sent to servicemen, by pointing out that the American Church is but one branch of the world-wide Anglican Communion, which is known overseas by names other than the Protestant Episcopal Church in the U.S.A. (One lad stationed in England once wrote asking where he could find an Episcopal Church!) Teaching our men to "seek out the Church," as the tract is entitled, is an important part of the work.

The function of a diocesan Armed Forces commission is best explained by stating its basic principle, which is one of exhortation rather than an endeavor to substitute for or circumvent normal Church life. A commission ought to inspire servicemen to seek out the Church, by looking for an Anglican parish in the area, an Episcopal chaplain in another unit, or a British Anglican chaplain, in order to engage in the fundamental Christian duty and privilege of worship. A diocesan commission must also teach and encourage the use of private prayer and study, which is especially helpful in times when the Church and its ministrations are unavailable, and in times of temptation. The parish clergy can also be encouraged to remember their parishioners in uniform: to write them, keep them on the mailing list, send them "religious material," and see that they have their Armed Forces Prayer Book and Service Cross.

The budget and scope of the National Council Armed Forces Division cannot take care of each Churchman in uniform, for its primary work is with the chaplains and with groups and units of service personnel, for whom it seeks to

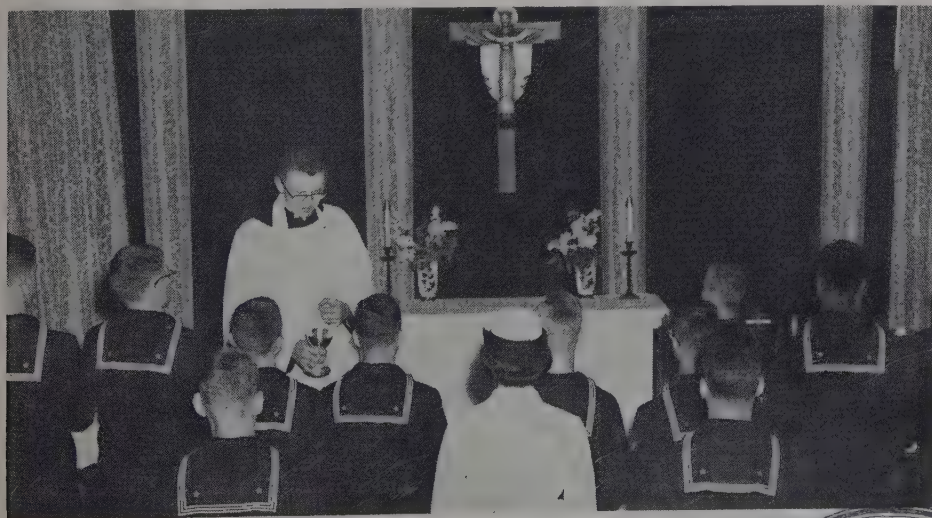
provide ministrations. The Church's diocesan and parochial structure is better equipped to minister to the individual serviceman; the national Church can only seek to provide a sufficient number of chaplains and to work with them in their ministry to service personnel. The Armed Forces Division of the National Council does, however, keep in contact with the diocesan commissions and advises them, on the basis of the work of experienced and successful commissions.

The bishop of a diocese has the responsibility for selecting a chairman of the diocesan commission, who need not necessarily be a priest.

The chairman in turn communicates with parish clergy. He must make it clear to the parish priest that the diocesan commission and the National Council's Division in no way intend to circumvent or to substitute for the priest's work with his parishioners in service. Many of our clergy keep in touch with their men by letter, by sending them the parish magazine, and by remembering them at the major festivals. However, too often our men are overlooked; the clergy who are new in a diocese continually need reminding that the services of the Armed Forces commission — diocesan or national — are free of charge; that the Armed Forces Prayer Book and the Service Cross are available from the diocesan commission, which in turn has gotten them from the National Church's Division. An important ministration to the inductee is to present him with his Prayer Book and Service Cross. These should come from the hands of the priest, who should keep a supply of them.

Besides our pastoral concern, we also have a patriotic duty to keep in touch with these men; the services have since the Korean War been concerned with the problem of morale. They have found by serious study that morale is grounded in good old-fashioned morality. A Department of Defence survey found that a shocking number of American prisoners of the Chinese had either actively or passively collaborated with the enemy, and that this occurred most often where the men were found to have little religious training. In peacetime service, routine or garrison duty is the order of the day; our men have leisure time, and many of them are stationed in communities where they are preyed upon by hucksters of immorality. When a young man, a few months ago a mere boy, is flung into service life and the life of foreign countries, the adjustment is difficult and many temptations offer themselves at a time when he is either willing to experiment, wants to prove himself a "man," or is bereft of the love of parents and normal girl-boy relationships.

A diocese can embark on a program which supplements the work of the parish priest and, in the process, encourages him to remember his men in service.



Holy Communion at St. George's Chapel, US Naval Training Center, Bainbridge. The commission cannot compensate for absence from the altar.



There are many avenues of approach to our Churchmen in uniform: subscriptions to *Forward Day by Day*, which a serviceman can carry easily in his pocket to read; subscriptions to the diocesan magazine or to national Church magazines; a Christmas card from the bishop together with a little gift such as the Seabury Armed Forces pocket diary; tracts and newsletters; making sure that each man has received his Prayer Book and cross.

But the program ought not to be designed merely to give to the serviceman; it can also set forth the demands of Christianity in terms of personal morality and Church obligations. The National Council is now preparing a pamphlet, "To Give Is To Belong," to confront the serviceman with the principle that he ought to sacrifice to God, in His Church, by making a regular contribution, even a pledge. The tract, "Seek Out the Church," gives the serviceman information as to where he can find the Church all over the world, how he can now have his identification tags stamped "Episcopal," etc. An Armed Forces commission chairman can get these and many other helps from the Division.

The major problems of a diocesan program are those of finances and of co-operation from the clergy. As for the first problem — that of money — each

serviceman can be reached in the ways suggested at a cost of about \$4.00 apiece per year.

As for coöperation, what with clergy changes and the responsibilities with which the clergy are burdened, the requests of the diocesan commission can become to the parish priest's mind only another drain on his time and energy. Some of the clergy do not see the necessity for the diocese to do what they are perhaps already doing for their parishioners in uniform. Therefore, the diocesan Armed Forces chairman must regularly acquaint the clergy with the commission's work: what the diocese wants to do for the men.

In the larger parishes a secretary can easily send in the names and addresses of servicemen; in a smaller parish, a parishioner can do the job. If the diocese plans to reach the men by mail, only the names and home addresses need be given; serial numbers are necessary only for franking privileges on the part of the serviceman and need not be used in writing him; home addresses are not only simpler to use, but families will forward mail to their sons. Military addresses, moreover, change too frequently to be kept up with. Return of first class mail will help keep the lists free. Every three years, a post card sent out with a mailing, asking for return if the addressee has been discharged, also keeps the mailing

lists pared. (The parish clergy often do not know when a man has been discharged, if he does not return to the home parish.) Other details as to setting up a system which runs itself with very little secretarial help can be obtained from the national Armed Forces Division.

Between Armed Forces and schooling, our modern young Churchmen are too often separated from the regular life of the Church. Parish priests and chaplains are too scattered and few to minister to these Churchmen. Some substitute must be found to reach an age group notoriously absent from the Church under normal conditions, and while impersonal contact such as we have suggested cannot make up for the deficiency, it does mitigate it.

The Church's work with the Armed Forces, through the diocesan commissions and through the National Council Armed Forces Division, cannot meet the need as do our chaplains and home parish clergy who work with service personnel. There is no substitute for pastoral ministrations, but since so many Churchmen in uniform find themselves cut off from the Church, the commissions can at times fill a vacuum. Their chief purpose, perhaps, is to stimulate the Church to remember its young men and women who serve their country.

CHAPLAINS' DIRECTORY

Army Chaplains

[The following list was prepared by National Council's Armed Forces Division.]

Capt. **Alister C. Anderson**, USAR, Fort Jay, N. Y. Active duty, February, 1957. Graduate U.S. Naval Academy, 1945. Two years active duty Naval service. Union Seminary. (N. Y.)

Capt. **Hugh N. Barnes**, USAR, Army post north of Frankfurt, Germany. Active duty, June, 1957. Nashotah. (Olympia)

Maj. **William P. Barrett**, USA, Fairbanks, Alaska. Active duty, June, 1944. Bronze Star. Sewanee. (Lexington)

Capt. **Winfield Scott Bennett**, USAR, Fort Lewis, Wash. Active duty, August, 1960. World War II, served in infantry. Sewanee. (L. I.)

1st Lt. **Thomas F. Brereton**, USAR, Fort Dix, N. J. Active duty, July, 1960. World War II, Church Army duty. Garrett Biblical Institute. (Albany)

Capt. **Porter H. Brooks**, USA, Stuttgart, Germany. Active duty, 1951-53, 1955-58, reg. Army 1958. V.T.S. (Northwest Texas)

Capt. **Charles H. Burgreen**, USA, Army Chaplain School, Fort Slocum, N. Y. Active duty, April, 1951. Reg., March, 1955. Sewanee. (South Florida)

Maj. **Harry G. Campbell**, USA, Fort Benning, Ga. Active duty, February, 1951. Korean War. Berkeley Divinity School. (Albany)

Maj. **Maxwell B. Courage**, USAR, Fort Jackson, S. C. Active duty, September, 1950. Previous active duty, 1941-46. G.T.S. (Conn.)

Maj. **William R. S. Donaghy**, USAR, Fort Belvoir, Va. Active duty, March, 1943. C.D.S.P. (Pa.)

Maj. **John Castles Francis**, USAR, Honolulu, Hawaii. Active duty, May, 1953. Awarded Soldier's Medal for rescuing soldiers from burning plane wreckage, March, 1954, at Fort Bragg, N. C. G.T.S. (N. Y.)

1st Lt. **Arthur E. Gans**, USAR, Fort George G. Meade, Md. Active duty, February, 1961. C.D.S.P. (Calif.)

Capt. **Raymond P. Hoffman**, USAR, Fort Campbell, Ky. Active duty, July, 1959. USAR as paratrooper, October, 1942-March, 1946. V.T.S. (West-ern Mass.)

Maj. **Gordon Hutchins, Jr.**, USA. Post Chapel, West Point Military Academy. Active duty, February, 1944. Reg., June, 1946. Military advisory group Korea, 1948. G.T.S. (Western Mass.)

Capt. **Philip G. Johnston**, USAR, Fort Knox, Ky. Active duty, July, 1960. Infantry USAR active duty, 1952-55. Episcopal Theological Seminary in Kentucky. (Lexington)

Lt. Col. **Emmett G. Jones**, USA, Valley Forge



Army Hospital, Pa. Active duty, April, 1941. Bronze Star. G.T.S. (Colo.)

Lt. Col. **Russell O. Kirsch**, USAR, Germany, Active duty, September, 1943. G.T.S. (Pa.)

Capt. **Donald B. Kline**, USAR, Fort Ord, Calif. Active duty, September, 1950. Seabury-Western. (Harrisburg)

1st Lt. **Jon M. Lindenauer**, USAR, Fort Eustis, Va. Active duty, June, 1960. Infantry, 1951-53. Princeton Theological Seminary. (Albany)

Lt. Col. **Gregory J. Lock**, USA, Washington, D. C. Active duty, May, 1942. Reg., 1947. Active duty, Coast Guard artillery. V.T.S. and Union Seminary. (Miss.)

Lt. Col. **Arthur H. Marsh**, USA, Frankfurt, Germany. Active duty, April, 1942. Reg., October, 1943. Infantry, January-April, 1942. Bronze Star. Master Parachutist rating and badge. V.T.S. (Albany)

Maj. **Richard T. Middleton**, USAR, Fort Leonard Wood, Mo. Active duty, January, 1953. World War

II, 1943-46. Bishop Payne Divinity School. (Miss.)

Lt. Col. **Edward M. Mize**, USAR, Islands Far East. Active duty, May, 1942. Army Commendation Ribbon. G.T.S. (S.H.B.)

1st Lt. **Robert Ninedorf**, USA, Fort Bragg, N. C. Active duty, July, 1958. Reg., December, 1959. World War II, U. S. Marine Corps, 1945-46. V.T.S. (Dallas)

Capt. **Robert L. Oliveros**, USAR, Korea. Active duty, May, 1959. Graduate of the Citadel. World War II, 1941-46. Graduate study, Oxford University. Transferred line commission to chaplaincy, February, 1959. Sewanee. (Upper South Carolina)

Maj. **Torben R. Olsen**, USAR, Heidelberg, Germany. Active duty, June 1958. C.D.S.P. (L.A.)

Capt. **John C. Pasco**, USA, Permasens, Germany. Active duty, June, 1957. Reg., September, 1958. Active duty line enlisted man, July, 1946-September, 1947, and February, 1948-September, 1949. G.T.S. (Conn.)

Capt. **John A. Pedlar**, USAR, Fort Bliss, Texas. Active duty, July, 1960. OCS, April, 1943. Ordnance reg. Army, 1947-53. Sewanee. (Okla.)

Capt. **James M. Reeves**, USA, Munich area, Germany. Active duty, January, 1957. Reg., September, 1959. Graduate, U. S. Naval Academy. Served World War II. V.T.S. (West Va.)

Capt. **John C. Ruback**, USA, Fort Sill, Okla. Active duty, October, 1951. Enlisted service infantry, June, 1945. Reg., 1946-49. Episcopal Theological School. (Albany)

Col. **Kenneth M. Sowers**, USA, Washington 25, D. C. Active duty, May, 1941. Reg., October, 1941. Oak Leaf Cluster and Bronze Star. M.A., George Washington University. G.T.S. (L. I.)

Capt. **Edward A. Sterling, III**, USAR, Korea. Active duty, January, 1959. Active duty, Ordnance, May, 1942. Reg., Ordnance, 1947 (released December, 1953, Maj.). Episcopal Theological Seminary of the Southwest. (Texas)

Lt. Col. **Maxwell S. Whittington**, USAR, Fort Jackson, S. C. Active duty, July 1943. Bishop Payne Divinity School. (Upper South Carolina)

Navy Chaplains

Cdr. Charles Wesley Adams, USNR, Treasure Island Naval Station, San Francisco, Calif. Active duty, October, 1942-46. Reentered on active duty, August, 1948, Sewanee, (L.A.)

Lt. Cdr. Philip C. Bentley, USN, USS *Bushnell*. Active duty USNR, June, 1944. USN, November, 1946. V.T.S. (Wash.)

Cdr. Cyril Best, USN, Naval Training Center, Bainbridge, Md. Active duty USNR, July, 1942. USN, August, 1944. Four Chaplains Award, 1960. Sewanee. (Atlanta)

Lt. Cdr. Worthington Campbell, Jr., USS *Independence*. Active duty USNR, February, 1956. Served in line during World War II in Navy. M.A., Harvard. V.T.S. Will become associate secretary, National Council's Armed Forces Division, during August. (Newark)

Lt. (jg) B. Shepard Crim, USNR. Active duty, March, 1961. Veteran, U. S. Coast Guard. C.D.S.P. (Mont.)

Lt. Cdr. Calvin J. Croston, USN, Newport, R. I. Active duty, January, 1955. USN, November, 1956. World War II Naval service, 1943-46. G.T.S. (Rochester)

Cdr. Matthew A. Curry, USN, Naval Training Center, San Diego, Calif. Active duty USNR, October, 1942. USN, September, 1946. Purple Heart, 1945. Nashotah. (Pa.)

Lt. Robert M. Elder, USN, Pearl Harbor. Active

duty, June, 1958, USNR. Bexley Hall. (Md.)

Lt. (jg) Robert S. Ellwood, Jr., USNR, Camp Pendleton, Calif. Active duty, January, 1961. Berkeley Divinity School. (Neb.)

Lt. Cdr. Samuel R. Hardman, USNR, USS *Galveston*. Active duty, March, 1951. World War II, Navy, 1942-46. Sewanee. (Atlanta)

Lt. Philip E. Jerauld, USNR, Naval Hospital, Great Lakes, Ill. Active duty, November, 1958. Naval aviation cadet, March, 1944-September, 1945. C.D.S.P. (Alaska)

Lt. Charles L. Keyser, USNR, U. S. Naval Air Station, Key West, Fla. Active duty, April, 1960. Sewanee (Fla.)

Capt. Newell D. Lindner, USNR, Bureau of Naval Personnel, Washington, D. C. Active duty, December, 1949. World War II, 1942-45. Berkeley Divinity School. (L. I.)

Cdr. Loren M. Lindquist, USN, U. S. Coast Guard Station, Alameda, Calif. Active duty, February, 1943. Reg., November, 1944. Seabury-Western. (Minn.)

Lt. Cdr. David P. McBride, USNR, Newport, R. I. Active duty, May, 1955. V-12 program, June, 1944-July, 1946. V.T.S. (Texas)

Lt. James D. Marrs, USNR, Norfolk, Va. Active duty, February, 1960. Bexley Hall. (S. D.)

Cdr. Lynde E. May, III, USNR, N.A.A.S., Kings-

ville, Texas. Active duty, October, 1950. Chaplain, USNR, 1942-45. Berkeley Divinity School. (N. Y.)

Lt. Cdr. Jay Victor Nickelson, USNR, FPO, New York, N. Y. Active duty, August, 1952. Union Seminary. (Atlanta)

Capt. William S. Noce, USN, Puerto Rico. Active duty, February, 1943. Reg., October, 1946. Bexley Hall. (Ohio)

Cdr. Kenneth D. Perkins, USN, Marine Corps Air Station, El Toro, Santa Ana, Calif. Active duty, September, 1941. Reg., August, 1944. Berkeley Divinity School. (Honolulu)

Cdr. Frank F. Smart, Jr., USN, Honolulu, Hawaii. Active duty, October, 1944. Graduate, U. S. Naval Academy. Line officer, active duty USNR, 1941-43. V.T.S. (Honolulu)

Lt. Cdr. Harlin E. Tillberg, USN Amphibious Base, Little Creek, Va. Active duty, January, 1946. USN, January, 1951. Army Coast Artillery Corps, January, 1941. OCS graduate, 1942. Released active duty, January, 1946. Seabury-Western. (Minn.)

Cdr. John D. Vincer, USN, Camp Lejeune, N. C. Active duty, May, 1952. USNR, July, 1956. M.A., Northwestern University. Seabury-Western. (Western Mich.)

Lt. (jg) Christopher B. Young, USNR, Anarctic. Active duty, July, 1960. Enlisted service USNR, July, 1948-52. Sewanee. (South Florida)

Air Force Chaplains

Maj. Alfred L. Alley, USAF, (Res.), Scott Air Force Base, Ill. Active duty, October, 1950. V.T.S. (Dallas)

1st Lt. John V. Bierberbach, USAF, (Res.), Lackland AFB, Texas. Active duty, May, 1961. P.D.S. (Pa.)

Capt. John D. Bloomer, USAF, (Res.), Amarillo Technical Training Center, Amarillo, Texas. Active duty, May, 1961. Nashotah. (Quincy)

Maj. William Armistead Boardman, USAF, (Reg.), Madrid, Spain. Active duty, res., April, 1951. Reg., 1955. Sewanee. (Tenn.)

1st Lt. Donald O. Chilton, USAF, (Res.), Edwards AFB, Calif. Active duty, January, 1959. Army service line, 1946-48. Berkeley Divinity School. (N. Y.)

Capt. Porter B. Cox, USAF, (Reg.), Lajes Air Base, the Azores. Active duty, res., October, 1956. Reg., June, 1959. World War II, Army service. Episcopal Theological School. (Washington)

Capt. Frederick J. Ellis, USAF, (Reg.), Rhein Main, Germany. Active duty, res., July, 1954. Reg., January, 1956. Army Air Corps, World War II. C.D.S.P. (L. A.)

Maj. Lawrence M. Fenwick, USAF, (Reg.), Tyn-dall AFB, Fla. Active duty, May, 1942. In March, 1951, when Chaplain Fenwick was at Okinawa, he welcomed the first two Episcopal missionaries, the Rev. Norman B. Godfrey, and the Rev. William C. Heffner.

1st Lt. James E. Flinn, USAF, (Reg.), Air Force base near London, England. Active duty, July, 1958. Reg., February, 1960. Seabury-Western. (Dallas)

Lt. Col. William M. Green, Jr., USAF, (Res.), Japan. Active duty, October, 1948. World War II, Army. Sewanee. (Miss.)

Maj. Robert K. Gumm, USAF, (Res.), vicinity of Trier-Bitberg, Germany. Active duty, February, 1952. World War II, 1942-46. Episcopal Theological School. (South Florida)

Lt. Col. Clarence E. Hobgood, USAF, (Reg.), Bolling AFB, Washington, D. C. Active duty, September, 1951. Served in Air Force as Baptist chap-

lain, 1942-46. Bronze Star. Yale Divinity School and Episcopal Theological School. (N. C.)

Maj. Robert P. Holdt, USAF, (Reg.), McClellan AFB, Calif. Active duty, June, 1951. V.T.S. (Md.)

Lt. Col. Alfred T. Johnston, USAF, (Reg.), Robins AFB, Ga. Active duty, September, 1947. Reg., April, 1959. U. S. Army Air Force, 1941-47. Nashotah. (Fla.)

Maj. Herman M. Kennickell, Jr., USAF, (Res.), Elgin AFB, Fla. Active duty, September, 1953. Navy chaplain transferred to Air Force chaplain, June, 1960. Naval V-7 program, 1940-46. Recalled, active duty, November, 1946. Released, February, 1951 (rank — Cdr.). V.T.S. and Union Seminary. (Upper South Carolina)

Capt. Earl J. Kingsley, II, USAF, (Res.), Sheppard AFB, Texas. Active duty, February, 1961. One and one-half years Naval active duty in line. Chaplain Air Force active duty, 1953-55. C.D.S.P. (Idaho)

Capt. Jeremy H. Knowles, USAF, (Res.), Lowry AFB, Colo. Active duty, May, 1961. Episcopal Theological School. (Mass.)

Capt. Neunert Frederick Lang, USAF, (Reg.), Castle AFB, Calif. Active duty, January, 1955. Reg., July, 1957. Th.D., Harvard. G.T.S. (Mass.)

Capt. Glen E. McCutcheon, USAF, (Res.), Keesler AFB, Miss. Active duty, February, 1961. Seabury-Western. (Chicago)

Capt. David D. McGirr, USAF, (Reg.), Davis-Monthan AFB, Ariz. Active duty, March, 1957. Reg., April, 1959. Served in line USNR, 1945-50. G.T.S. (Texas)

Capt. John Reardon McGrory, Jr., USAF, (Reg.), Sidi-Slimone, Morocco. Active duty, September, 1957. Reg., April, 1961. G.T.S. (N. J.)

1st Lt. George H. Quartermann, Jr., USAF, (Res.), Travis AFB, Calif. Active duty, June, 1960. C.D.S.P. (Honolulu)

1st Lt. John B. G. Roberts, USAF, (Res.), Barksdale AFB, La. Active duty, March, 1959. Naval V-5 program. Midshipman, 1945-48. P.D.S. (Pittsburgh)

Capt. Gordon L. Roth, USAF, (Res.), Maxwell AFB, Ala. Active duty, November, 1953. Enlisted service, res., Signal Corps, World War II, 1942-46. C.D.S.P. (S. D.)

Capt. Mills Schenck, Jr., USAF, (Res.), Malmstrom AFB, Mont. Active duty, October, 1959. World War II, Intelligence, 1941-45. G.T.S. (Maine)

Maj. Howard B. Scholten, USAF, (Res.), Ramstein area, Germany. Active duty, July, 1951. World War II chaplain, Reformed Church, 1942-46. Western Theological Seminary, Holland, Mich. (Calif.)

Maj. William L. Shoemaker, USAF, (Reg.), Lack-



land AFB, Texas. Active duty, May, 1949. Reg., May, 1959. Berkeley Divinity School. (Erie)

Capt. Robert A. Sloan, USAF, (Reg.), McChord AFB, Wash. Active duty, October, 1955. Reg., March, 1958. Berkeley Divinity School. (Vt.)

Capt. Hughie B. Walker, USAF, (Res.), Puerto Rico. Active duty, April, 1956. Bishop Payne Divinity School. (Atlanta)

Capt. Johnson E. West, USAF, (Reg.), Alaska. Active duty, June, 1956. Reg., August, 1959. World War II, Naval aviator, 1942-46. Seabury-Western. (Olympia)

1st Lt. Edward S. Winsor, USAF, (Res.), Dow AFB, Maine. Active duty, February, 1961. M.A., Columbia University. Berkeley Divinity School. (R. I.)

Full-Time Veteran's Administration Chaplains

Henry J. C. Bowden, Veterans Administration Hospital, Box 527, Tuskegee, Ala. Appointed January, 1946. Chaplain, Army, World War II. Retired, USAR, December, 1957. M.A., Columbia. G.T.S. (Atlanta)

Hollis W. Colwell, Veterans Administration Cen-

ter, Wilshire and Sawtelle Blvds., Los Angeles, Calif. Appointed May, 1946. Chaplain, Navy, World War II. Retired, USNR, October, 1960. Line, World War I. G.T.S. (L. A.)

Donald William Condon, Veterans Administration Hospital, 113 Holland Ave., Albany, N. Y. Appointed April, 1951. Chaplain, Navy, World War II. USNR, November, 1953. Part-time V. A. chaplain, March, 1947. G.T.S. (Vt.)

James B. Edwards, Veterans Administration Hospital, 130 W. Kingsbridge Rd. New York 68, N. Y. Appointed April, 1955. Army, line, World War II. V.T.S. (N. Y.)

Kenneth E. Hartranft, Veterans Administration Hospital, East Orange, N. J. Appointed March, 1954. Army, line, World War II. P.D.S. (N. J.)

Rudolph O. Liesinger, Veterans Administration Hospital, 3495 Bailey Ave., Buffalo 15, N. Y. Appointed January, 1950. Army, line, World War II. Berkeley Divinity School. (Western N. Y.)

Jesse L. Malone, Veterans Administration Hospital, 510 Crestland Ave., Murfreesboro, Tenn. Appointed November, 1945. Chaplain, Army, World War II. DuBose Seminary. (Tenn.)

St. Clair L. Vannix, Veterans Administration Center, Hot Springs, S. D. Appointed January, 1946. Army, World War I. Episcopal Theological School. (S. D.)

Earl T. Williams, Veterans Administration Hospital, West Haven, Conn. Appointed October, 1955. Army, line, World War II. Berkeley Divinity School. (Conn.)



THEOLOGICAL EDUCATION

Continued from page 9

study the Joint Commission recommends that supervision of education for Holy Orders under Canon 30 be strengthened and clarified by the following amendments:

- (1) To change the title of the Canon to reflect its true scope,
- (2) To reduce the size of the Joint Commission and the proportion of its members directly engaged in the education and examination of candidates,
- (3) To make clear that the jurisdiction of the Joint Commission extends to education for Holy Orders in all institutions, whether recognized seminaries or other, and whether at home or overseas,
- (4) To prescribe adequate standards and machinery for the "recognition" of seminaries,
- (5) To promote continuing coöperation among the seminaries,
- (6) To require reports by the Joint Commission to General Convention on the work of all institutions engaged in training men for Holy Orders, and to require all such institutions to furnish to the Joint Commission the information necessary for such reports.

The full text of the Canon with the proposed amendments is set forth in a resolution recommended by the Joint Commission for adoption by the General Convention. (Resolution 1.)

Duration of Candidacy

... It is the conviction of the Joint Commission that the Canons should quite unambiguously prescribe a certain duration for a man's candidacy for Holy Orders. Moreover, it seems unrealistic to the Commission to maintain the two-year requirement as a norm; the procedures specified in Canon 27 governing applications for the admission of candidates cannot normally be accomplished with due consideration two years before the usual times set for ordinations. . . .

The Commission, therefore, proposes a resolution to amend Canon 34, Sec. 2.

Overseas Theological Education

During this triennium the Commission has continued its deep interest in theological education in areas of the Church's overseas work. . . .

In the summer of 1960 a unique and important conference was held in Austin, Texas, through coöperation with the Episcopal Theological Seminary of the Southwest, in which 50 clergymen, wives, and children were brought to the United States for advance training and discussion from the missionary districts of Central America and Mexico. This conference, made financially possible through a foundation gift, proved of stimulating value to all concerned and it is hoped that similar meetings of this type will be continued in the future. The Commission commends this form of post-ordination

training for overseas clergy, as well as continued exchange of professors and lecturing visits.

The seminaries in the United States continue to serve a large number of nationals of overseas areas who are preparing for ordination or who are continuing post-ordination graduate studies. During the academic year 1960-61 there were 33 overseas students from 17 countries studying in seminaries of the Episcopal Church. . . .

The Commission welcomes the publication, in 1960, of a volume of outstanding significance in the field of theological education in so-called mission lands. This is *A Seminary Survey* by Yorke Allen, Jr., published by Harper and Brothers. The volume contains a comprehensive survey of theological schools and seminaries in Africa, Asia, and Latin America. . . . It supplies valuable information, generally unavailable formerly, about the opportunities and needs which this and other Churches in the United States might meet.

Syllabus and Bibliography Revised

During the triennium, committees of the Joint Commission have completed a minor revision of "Theological Studies and Examinations: A Syllabus," and a thorough revision of "Theological Studies and Examinations: A Bibliography," to take the place of editions published some years ago. The new editions of these guides for postulants and candidates and for boards of examining chaplains both bear the date 1960. . . . A special committee has been appointed to consider undertaking a careful and systematic revision of the syllabus in the light of the Canons and of contemporary needs of examining chaplains.

Examining Chaplains of Province VIII

The board of examining chaplains of Province VIII records an impressive meeting of minds and harmony of spirit in the adoption of principles and standards in examination methods and requirements as set forth in its manual of 1959. Where the suggested manual has been used the results have been a relaxation of the examinee because of the reasonable adjustment of timing to the examinee's completion of his seminary course and the examinee's clearer comprehension of the purpose of the canonical examinations in relation to those of his seminary. Thus, the examinee is enabled to attain a real improvement in the quality of his examinations.

... In addition to this examining of candidates for Holy Orders, the boards of the province are being used more and more to direct theological education in its various areas and purposes, such as the training of lay readers, the initiating and directing of courses of study for lay people without professional goals, and the continuing study for clergy. . . .

General Convention

The Commission notes with satisfaction that at the General Convention in 1958 a Standing Committee on Theological Education was established in the House of Deputies. In order to provide for adequate consideration of the report of this Commission and of other important matters related to theological education, the Commission recommends that a similar Standing Committee be established in the House of Bishops and [appointed in advance of General Convention].

Resolutions

... Resolved, the House of _____ concurring, that Canon 30 be amended to read as follows:

CANON 30

Of Education for Holy Orders

Sec. 1. (a) There shall be a Standing Joint Commission of the General Convention on Education for Holy Orders appointed at each triennial session, consisting of three bishops, the dean of the General Theological Seminary, and the deans of three other theological seminaries of the Church appointed by the Presiding Bishop, and three examining chaplains, three other presbyters, and three laymen appointed by the president of the House of Deputies. The Presiding Bishop shall designate one of the three bishops so appointed as chairman of the Joint Commission.

(b) There shall be an executive committee of the Joint Commission to consist of the chairman and not less than five other members of the Joint Commission including both presbyters and laymen, appointed by the Presiding Bishop in consultation with the chairman and the president of the House of Deputies.

Sec. 2. The duties of the Joint Commission shall be, viz:

(a) To study the needs and trends of education for Holy Orders in the Church, both in the United States and overseas, and to make recommendations to the National Council and the General Convention with respect thereto.

(b) To determine, subject to the approval of the General Convention, whether an institution of learning shall be recognized as a theological seminary of this Church.

(c) To advise and assist the seminaries and other institutions of the Church for the training of men for Holy Orders in the United States and overseas.

(d) To promote continuing coöperation between and among the theological seminaries of this Church.

(e) To compile and present to each triennial session of the General Convention a complete statistical report of the work of the several theological seminaries of the Church and, as far as possible, of other institutions for the training of men for Holy Orders.

Sec. 3. To be recognized as a theological seminary of this Church an institution of learning shall comply with the following standards, viz:

(a) Its primary purpose shall be the education of men for Holy Orders.

(b) It shall throughout each normal

academic year offer courses of study, at graduate level, in the subjects prescribed in these Canons for the learning and examination of candidates for Holy Orders.

(c) Its faculty shall include at least four full-time professors duly qualified, according to generally accepted academic standards, to teach such courses.

(d) Its student body shall number not less than 20 men pursuing a three-year course leading to a baccalaureate degree in theology, substantially all of whom shall be college graduates.

(e) Its organization, financial resources, equipment, and facilities shall be such as reasonably to assure its stability and permanence and its separate identity as an institution for theological education.

Sec. 4. It shall be the duty of each theological seminary of this Church and of each other institution for the training of men for Holy Orders to present to the Joint Commission yearly reports of its operations and activities, such reports to be made on forms prepared and provided by the Commission.

Resolution 2

... Resolved, the House of _____ concurring, that Canon 34, Sec. 2, be clarified and amended to read as follows:

Sec. 2. No one shall be ordered deacon within 18 months from his admission as a candidate for Holy Orders, unless the bishop, with the advice and consent of a majority of all the members of the standing committee, shall shorten the time of his candidacy; and in no case shall the time be shortened to less than six months.

Resolution 3

... Resolved, the House of _____ concurring, that the General Convention

calls upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that day, or on another day chosen for the purpose, for the support of the seminaries of the Church.

Resolution 4

... Resolved, the House of _____ concurring, that the Committee on Expenses be authorized and instructed to provide in the budget for the next triennium an appropriation of \$13,000 for the expenses of the Joint Commission on Theological Education.

Members of the Joint Commission: Most Rev. Arthur Lichtenberger, ex officio, Rt. Rev. Anson P. Stokes, chairman, Rt. Rev. Robert F. Gibson, Rt. Rev. Daniel Corrigan, Very Rev. Lawrence Rose, vice chairman, Very Rev. Richard H. Wilmer, Very Rev. Almus M. Thorp, Very Rev. John B. Coburn, Very Rev. Walter C. Klein, Very Rev. Sherman E. Johnson, Very Rev. Albert H. Lucas, Very Rev. Charles U. Harris, Very Rev. George M. Alexander, Very Rev. Gray M. Blandy, Very Rev. Jesse McL. Trotter, Ven. George O. Ekwall, Ven. Henry P. Krusen, secretary, Rev. E. Felix Kroman, Rev. W. Moultrie Moore, Jr., Rev. Harris J. Mowry, Jr., Rev. Bernard W. Hummell, Rev. Claude A. Beesley, Rev. Frederick A. Shilling, Dr. Richard G. Stone, Dr. Everett S. Wallis.

Executive Committee: Rt. Rev. Anson P. Stokes, Very Rev. Lawrence Rose, Very Rev. Gray M. Blandy, Ven. Henry P. Krusen, Dr. Richard G. Stone, Dr. Everett S. Wallis, Mr. Philip Adams, Mr. James Garfield, Mr. John W. Sanborn.

LETTERS

Continued from page 2

according to the law, certain contracts and documents are valid and legal or else are invalid and of no effect. We believe that, "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This does not mean that the law and legal concepts have no place in Christianity, but it does indicate that the Christian Faith is primarily based on God's grace and truth and not upon legal concepts.

Therefore, to judge other denominations exclusively, or even primarily, in terms of whether or not their ministers and Sacraments are valid and legal may mean to miss the more important consideration, which is the degree to which God's grace and truth are known among them. God's Christian family has been primarily gathered not on the basis of the legal descendants of Abraham and the circumcision of the flesh, but rather on the basis of His grace and our faith.

We need to be careful about appointing ourselves legal judges of the other members of God's family lest we presume to judge the efficacy of God's grace and truth.

(Rev. Canon) ALDEN BESSE
Rector, St. Luke's Church

Altoona, Pa.

Acknowledged Announcement

THE LIVING CHURCH is widely read (of course, you know that). The announcement of the Rev. Le Roy S. Burroughs' retirement [L. C., June 11th] is bringing in notes from everywhere.

May I make one correction on the retirement announcement? Fr. Burroughs was one of the first two college clergy to be ap-

Diary of a Vestryman

Packing for Vacation

(fiction)

by Bill Andrews

June 28, 1961. My family has packed up for many a vacation trip, but this is the first year in which the vacation plans have been so heavily influenced by religious considerations.

First of all, I wrote a couple of weeks ago to the missionary district of South Dakota for a schedule of summer services in the Black Hills area. We promptly got back a handsome folder containing not only the schedules of the parishes but also a map showing approximate locations of all the churches — including a fascinatingly large number of chapels on Indian reservations. My children, whose understanding of the Indian problem has been based almost entirely upon TV westerns, are delighted to discover that there are Indian Episcopalians, and they have drawn up a list of chapel names they insist should be on our itinerary.

Among them are: St. Luke's, Iron Lightning; St. Thomas', On the Tree; Christ Church, Red Shirt Table. Then there is the Church of the Epiphany at He Dog Camp, and St. Luke's, Lower Cutmeat.*

For myself, I've some misgivings about the back roads on the reservations, but certainly we will profit by stopping at some of the chapels that are on the highway.

The necessity of churchgoing on Sundays requires some additions to the wardrobes carried in the back of the station wagon, notably hats and wrap-around skirts to transform our bareheaded and barelegged females into proper Churchwomen who will offend against neither St. Paul's injunctions nor middle class proprieties.

My children have put an envelope in the glove compartment containing their summer Church attendance cards, which must be signed by our host clergy where we worship, if the children are to get their summer attendance awards.

Then there must be a Bible and our individual Prayer Books. Junior is deep in a year-long effort to win the Boy Scouts'

*These are not inventions, but actual chapels listed in the South Dakota district's folder, available free, Box 517, Sioux Falls, S. D. Author.

God and Country award, which takes daily Bible reading and Sally, at 12, is insisting on daily services of family worship. Also, with an eye to the long hours in the car, and an occasional rainy day in the Black Hills, we have all raided the parish library. Sally is bringing Bowie's *Story of the Bible*. Junior has *Screwtape Letters*, and little Jeanne, age 8, has a new book about the saints with large print and bright pictures. My wife has Augustine's *Confessions*, and I've picked *Imitation of Christ*, on the theory that I need on a vacation a book designed to be read in short snatches.

Sue stands under direction of the Episcopal Churchwomen of St. Martha's to bring back a report on the problem of the urban Indian in Rapid City, about which the ladies heard reports when a distinguished Dakota priest spoke in Metropolis last month.

For myself, I intend to conduct an informal survey of vestry practices along the way.

All this sounds very imposingly ecclesiastical. But past experience makes me very sure that we'll still have plenty of time to go sightseeing, take pictures, play games, and, God willing, attack a few trout!

pointed by the National Council in 1919. (The Rev. Mr. Cyril Harris of Cornell University was the other priest.) They were known as "Student Inquirers" in those very early years.

So Fr. Burroughs has been the college pastor and rector of St. John's by the Campus, Ames, Iowa, since 1919 not 1925. (Error probably taken from newspaper clipping.)

JEAN BURROUGHS
(Mrs. Le Roy S.)

Ames, Iowa

On New Hampshire

After the Tamworth Plan and "shared" ordinations it is never really a surprise to read of the doings of the bishop and convention of the diocese of New Hampshire. Your report of this year's convention [L.C., May 28th], however, makes one wonder how "low" you can get!

Once New Hampshire has confirmed its pan-Protestantism by forming the vanguard for the Blake Church, perhaps the rudely-treated Churchmen of Christ Church, Portsmouth, can secede to the *Episcopal* diocese of Maine.

(Rev.) RICHMOND N. HUTCHINS
Supervisor, The Seneca-Tompkins
Missions of Central New York
Trumansburg, N. Y.

The Church's Name

I think that Mrs. S. A. White's suggestion for the Church's name is a very good one [L.C., June 18th]. I feel the word "Protestant" in our name is the cause of misunderstanding among our Protestant fellow Christians.

Now as to the ecumenical movement: Why don't we work and pray for all the Catholic bodies to unite in one great Church?

I would rather see it that way than have the Anglican Communion lose its identity in Protestantism.

I have been a member of the Episcopal Church for more than 68 years.

(Mrs.) MARY JOHNSON
Rockford, Ill.

The attitude of love is that of trying to understand, and of trusting where we cannot understand.

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PEOPLE and places

Appointments Accepted

The Rev. Scott-Field Bailey, formerly rector of All Saints' Church, Austin, Texas, will on August 15 become administrative assistant to Bishop Hines of Texas. Funds were allocated for the new position in January by the diocesan council.

The Rev. Mr. Bailey will move to Houston, where he will have oversight of the department of missions, college work in the diocese, and other miscellaneous duties. In Austin he had general oversight of work being done by the Rev. Gerhard Linz in his ministry to students at the University of Texas.

The Rev. Robert L. Bast, formerly rector of St. John's Church, Mount Washington, Baltimore, Md., is now rector of St. Matthew's Church, Newton, Kan.

The Rev. John Bradner, formerly rector of Trinity Church, Monroe, Mich., will on August 1 become assistant minister at St. James' Church, West Hartford, Conn. Address: 137 Brace Rd., West Hartford 7.

The Rev. George A. Burns, formerly rector of Trinity Church, Anderson, Ind., is now serving St. Luke's Church, Shawnee, Kan.

The Rev. Carthur P. Criss, who formerly served Trinity Church, Arrington, Va., is now serving Grace Church, Winfield, Kan.

The Rev. Thomas A. Hardaway, formerly rector of Grace Church, Port Lavaca, Texas, is now director of youth work for the diocese of Southern Ohio. Address: 412 Sycamore St., Cincinnati 1.

The Rev. Robert N. Huffman, formerly vicar of the Church of St. John the Apostle, Belle Glade, Fla., and the Church of the Holy Nativity, Pahokee, is now curate at St. Mary's Church, Daytona Beach, Fla.

The Rev. Charles P. James, formerly rector of the Church of the Resurrection, Miami, Fla., is now rector of St. Thomas' Church, Battle Creek, Mich. Address: 252 Chestnut St.

The Rev. John F. Mangrum, formerly vicar of St. Edward's Church, Mount Dora, Fla., is now rector of the Church of the Redeemer, Avon Park, Fla. He will also serve as rector of the diocesan conference center and Camp Wingmann, Avon Park. Address: 20 E. Pleasant St., Avon Park.

The Rev. Robert Leonard Miller, formerly director of sacred studies at St. Luke's Church, Evanston, Ill., and visiting lecturer in Christian education at Nashotah House, will on September 15 become executive secretary of the department of Christian education for the diocese of Chicago.

The Rev. George W. Murphy, who formerly served Trinity Church, Marshall, Mo., will be assistant at the Church of St. Michael and All Angels, Mission, Kan.

The Rev. S. Patrick Murphy, formerly rector of St. David's Church, Garland, Texas, is now vicar of St. Barnabas' Church, Houston (Freeway-Manor), in charge of college work at Texas Southern University. Address: 201 Outlook Dr., South Houston.

The Rev. Sidney B. Parker, formerly vicar of Trinity Church, Montclair, N. J., is now rector. The mission became a parish at the diocesan convention in May.

The Rev. John Poulos, formerly assistant at Christ Church, Glendale, Ohio, is now in charge of St. Mary's Church, Jersey City, N. J. Address: 575 Pavonia Ave., Jersey City 6.

The Rev. Rudolph L. Ranieri, Jr., formerly locum tenens at Holy Trinity Church, Bonham, Texas, is now senior curate at St. Paul's Church, 2430 K St. N.W., Washington 7, D. C.

The Rev. E. L. Sheppard, formerly vicar of St. Matthew's Church, Chatfield, Minn., is now vicar of St. Paul's Church, Pipestone, Minn. Address: 219 S.E. Fourth St.

The Rev. William L. Stevens, formerly at the Order of the Holy Cross, West Park, N. Y., is now vicar of St. Benedict's Church, Plantation, Fla. Address: Box 12101, Plantation.

The Rev. James Stirling, formerly rector of Holy

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Peekskill 9, New York

Trinity Church, West Palm Beach, Fla., is now rector of Trinity Church, Columbia, S. C.

The Rev. Walter R. Strickland, already on the staff of Episcopal Community Services, has been appointed director of the Institutional Chaplaincy Service of ECS, diocese of Pennsylvania.

The diocesan Institutional Chaplaincy Service has six chaplains who do intensive work in hospitals and prisons. Chaplain Strickland will also direct the volunteer chaplaincy program which covers hospitals and prisons where there is no staff chaplain. This program, implemented by a telephone answering service, assures the availability of a chaplain whenever one is needed. The Institutional Chaplaincy Service also conducts a lay volunteer visiting program in nursing homes throughout the diocese. Last year 17 volunteer visitors took part in this program.

The Rev. Vincent H. Strohsahl, formerly vicar of the Church of the Resurrection, Hopewell Junction, N. Y., in charge of St. Mark's Church, Chelsea, N. Y., with address at Poughkeepsie, N. Y., will on August 1 become rector of Christ Church, Palmyra, N. J. Address: 638 Parry Ave.

The Rev. Charles C. Thayer, Jr., formerly curate at St. John's Church, Roanoke, Va., is now vicar of St. Mark's Church and Grace House on the Mountain, both in St. Paul, Va. Address: Box 216, St. Paul, Va.

The Rev. Augustus W. Tuttle, Jr., formerly chaplain-intern at Oregon State Hospital, Salem, Ore., will on September 1 become assistant at St. Michael's Church, Coolidge, Ariz. Address: Box 426, Coolidge.

The Rev. Eric W. Veal, formerly vicar of St. Martha's Chapel, Westminster, Colo., has returned to England with his wife, after about 13 years of service in the United States and Haiti. In England he is serving temporarily as chaplain of the Convent of the Love of God, Dudwell St. Mary, Burwash, Sussex, England.

Fr. Veal was active in musical circles in the diocese of Colorado. He also was a mountain climber and served on official bodies of the diocese.

The Rev. John P. Wilkins, rector emeritus of Trinity Church, Bristol, Conn., is now assistant at St. Augustine's Church, Ilion, N. Y., in charge of the church at Frankfort. He retired in 1956, when he was rector of St. John's, Bridgeport, Conn.

The Rev. Brevard S. Williams, Jr., formerly rector of St. John's Church, West Point, Ga., is now assistant rector at St. Paul's Church, Winston-Salem, N. C. Address: 707 Summit St.

Ordinations

Priests

Albany — On May 27, the Rev. Robert E. Barron, curate, St. Stephen's Church, Schenectady, N. Y.

Central New York — On June 3, the Rev. Lawrence A. Pierson, curate of the Church of the Good Shepherd, Wichita Falls, Texas (ordained by Bishop Harte, Suffragan of Dallas, acting for the Bishop of Central New York).

Lexington — On June 11, the Rev. George F. Abele, Jr., executive assistant to the Bishop.

Pennsylvania — On June 3, the Rev. H. B. Konig, who has been serving St. John's Church, Bala-Cynwyd, as perpetual deacon; and the Rev. Richard W. Hess, of St. Christopher's, Oxford, Pa.

South Florida — On May 13, the Rev. Austin R. Cooper, vicar of St. Matthew's, Delray Beach, and St. Mary's, Deerfield Beach.

Texas — On May 25, the Rev. Gordon B. Gudger,

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THE LIVING CHURCH — \$10.00 a Year

Jr., vicar, All Saints'; Cameron; on May 26, the Rev. Wallace B. Clift, Jr., vicar of Grace Church and of the Church of the Resurrection, both in Houston; and on May 31, the Rev. James H. Watt, who is in charge of Calvary Church, Bastrop.

Virginia—On May 27, the Rev. Dabney J. Carr, III, rector, Trinity Church, Bromfield Parish, Washington, Va.

Deacons

Albany—On June 1, Richard C. Hall, to be chaplain of Easter School for Igorot children, Baguio, Mountain Province, Philippines; and on June 4, William S. Barrett, to be dean's vicar at the Cathedral of All Saints, Albany, N. Y.

Connecticut—On June 13, Robert M. Andersen, curate, St. John's, Stamford; William C. Bartlett, vicar, St. Paul's, Darien, under the general secretary of the department of missions and church extension; William H. Congdon, curate, St. Paul's, Wallingford; Archibald Hanna, Ph.D., perpetual deacon at Trinity Church, Branford; Randall S. Harris, assistant, St. James', New London; Edward W. Johnson, vicar, St. George's, Bolton, under the senior diocesan missionary; Stephen D. Matthews, curate, Trinity Church, Torrington; George B. McAdams, M.D., perpetual deacon at Old St. Andrew's, North Bloomfield; John W. Parker, vicar, All Souls', Waterbury, under the senior diocesan missionary; and John J. Satton, vicar, St. Gabriel's, East Berlin, Conn.

Honolulu—On June 11, Edwin Bowen Der (ordained by Bishop Campbell of West Virginia, acting for the Bishop of Honolulu.)

Lexington—On June 11, Richard B. Smith, to be in charge of St. John's, Bellevue-Dayton, Ky.; William S. Moore, Jr., in charge, Church of the Advent, Cynthiana, Ky.; Thomas R. McGuire,

Ascension, Mount Sterling, Ky.; Charles D. Barksdale, II, assistant, Canterbury House, University of Kentucky, Lexington, Ky.; and William K. Hubbell, professor at ETS in Kentucky, Lexington.

Missouri—On June 10, Dorman A. Ball, to be in charge of St. Mark's, Millsboro, Del.; William F. Kemper, III, vicar, St. Francis', St. Louis County, Mo.; and Stanton R. Ramsey, vicar, St. Andrew's, Normandy, Mo.

Newark—On June 10, Robert K. Dixon, to be curate at Calvary Church, Summit, N. J.; Thomas K. Kunichika, to serve in the missionary district of Honolulu; A. G. Kunz, Jr., curate, Grace Church, Rutherford, N. J.; Thomas A. Moneymaker, Jr., curate, St. Peter's, Morristown, N. J.; H. David Sox, curate, St. James', Upper Montclair, N. J.; and Arthur K. Wing, III, curate, St. Luke's, Montclair.

Pennsylvania—On May 13, James E. Gardner, Edward C. Loeffler, James F. Mole; on May 20, James M. Murrey and James R. Stemple, both to the perpetual diaconate; on June 3, George Gauer, to the perpetual diaconate, at Holy Innocents' Church, Tacony, Philadelphia; on June 10, Jesse F. Anderson, Ronald E. Joseph, and Charles W. Blair.

Texas—On May 25, Calton E. Permenter, to be in charge of two unnamed missions in Waco, and Joseph DiPaola, vicar, Trinity Church, Jasper, and Epiphany, Kirbyville; on May 27, George H. Woodward, Jr., vicar, All Saints', Galena Park; on May 29, Kenneth R. Clark, Jr., vicar, St. Michael's, Austin; on May 30, Bob Joe Currie, vicar, St. Christopher's, Killen, and St. James', McGregor; on June 1, William C. Grissom, vicar, St. John's, Palacios, and Christ Church, Matagorda; on June 2, Donald C. Blavier, vicar, Christ Church, Jefferson, and St. Paul's, Leigh; and on June 6, the Rev. George Nelson Thompson, a former minister of

the United Lutheran Church and Fulbright scholar, now assistant professor of philosophy and religion at the University of Houston. The Rev. Mr. Thompson will continue this work and will also be in charge of the religious education program at the Church of St. John the Divine, Houston.

Virginia—On April 8, Chaplain (Lieut. Col.) Edward W. Eanes, USA retired, principal of Charles City High School. He will serve as curate at Westover Church, Charles City County.

Armed Forces

Chaplain (Major) John C. Francis, formerly post chaplain at Fort Jay, Governors Island, New York, will soon go to Honolulu. He expects to be assigned to Fort Shafter as Protestant chaplain.

Chaplain (Lieut.) Philip E. Jerauld, who recently completed a seven-month cruise with Destroyer Division 212, may be addressed after July 21 at the chaplain's office, U. S. Naval Hospital, Great Lakes, Ill.

Changes of Address

The Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer and Bishop-in-Charge of the Convocation of American Churches in Europe, should be addressed at his permanent office and home address: 21 Chester St., London, S.W. 1, England. Mail should not be sent to Lambeth Palace; it is not only delayed, but it also gives unnecessary work to the staff there.

The Rev. John H. Blackidge, rector of St. Alban's Church, Albany, Calif., formerly addressed in Albany, may now be addressed at 663 Coventry Rd., Berkeley 7, Calif.

Mail for Calvary Church, Sioux City, Iowa, should be sent to Box 2726, Sioux City 6. The

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ORGANIST-CHOIRMASTER wanted. New Aeolian-Skinner organ. Write Grace Church, 422 County Street, New Bedford, Mass.

RECTOR for small parish in western New York. Attractive village with growth possibilities. Broad Churchman. Reply Box J-616.*

VACANCIES exist for teachers of maths, science and social science at St. Mary's School for Indian Girls, Springfield, South Dakota. Write or call Headmaster, Springfield 156.

WANTED: Curate for fast growing southeast Florida parish of over seven hundred communicants. Reply Box A-607.*

POSITIONS WANTED

PRIEST seeks parish facing growth. Comprehensive Churchman, relevant preacher, 46, married. Reply Box S-617.*

TEACHING POSITION in Church or private school desired by priest. Capable. Reply Box F-615.*

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COMMUNITY OF ST. JOHN BAPTIST—Visitors welcomed at the Convent; Pilgrimages, Retreats, Rest. St. John Baptist School, college preparatory, girls grades 8-12. Box 56, Mendham, N. J. Parish Work—St. Luke's Chapel: St. John Baptist House, 90 Barrow Street, New York 14, N. Y. Grace Church (VanVorst): St. Christopher's House, 278 Second Street, Jersey City 2, N. J. Novitiate at the Convent. For information: The Reverend Mother Superior, Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

COMMUNITY OF THE TRANSFIGURATION—Founded 1898 for the worship of God and work religious, charitable and educational. Bethany School for Girls and St. Mary's Memorial Home for aging Churchwomen located at Mother House, Glendale, Ohio. Branch works: Lincoln Heights and Painesville, Ohio, California, Honolulu, Puerto Rico and Japan. Guests and retreatants welcomed at Convent. Publication: "The Transfiguration Quarterly" one dollar yearly. Address inquiries: The Reverend Mother Superior, Convent of the Transfiguration, Glendale, Ohio.

THE SERVANTS OF THE LOVE OF CHRIST—A modern Religious Community of women which encourages late vocations, converts and those with accidental impediments. The principal activities of the society are in the fields of Parish Day School and the administration of a geriatrics hospital. If you have an interest in the Religious Life, we will be happy to send you a brochure or other information. Address all inquiries to The Servants of the Love of Christ, Mother House, Box 1565, Shawnee, Okla.

THE SOCIETY OF ST. PAUL—Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

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THE LIVING CHURCH

The Living Church

church was formerly at 2631 Peters Ave. but it has moved from there.

The Rev. **Spence A. Dunbar**, who recently became vicar of St. David's Church, the new mission in Kinnelon, N. J., may be addressed at Dogwood Trail, Fayson Lakes, Kinnelon, N. J. This is a temporary address until a vicarage is made ready.

The Rev. **Stanley P. Gladfelter**, perpetual deacon associated with the Church of St. John the Evangelist, Lansdowne, Pa., formerly addressed in Lansdowne, may now be addressed at 2511 Mansfield Ave., Drexel Hill, Pa.

The Very Rev. **Edward G. Harris**, former chaplain of the University of Pennsylvania, recently became dean of the Philadelphia Divinity School (THE LIVING CHURCH, December 11, 1960) and may now be addressed at 4243 Spruce St., Philadelphia 4.

The Rev. **James L. Jones**, who is on the faculty of the Philadelphia Divinity School, was formerly addressed at St. Mark's Square, Philadelphia, but should now be addressed at 259 S. Forty-Third St., Philadelphia 4.

The Very Rev. **Albert H. Lucas**, who recently retired as dean of the Philadelphia Divinity School, may now be addressed at Box 123, Essex, Conn.

The Rev. **Arthur W. Rudolph**, who serves the Church of the Advent, 4976 W. Adams Blvd., Los Angeles 16, Calif., should be addressed there. He is no longer addressed on Buckingham Rd.

The Rev. **Garrett Stearly**, priest of the diocese of Newark, formerly addressed on Union St. and at 53 Melrose Pl. in Montclair, N. J., may now be addressed: c/o Wilson W. Stearly, 17 Melrose Pl., Montclair. Because of the death of first his mother

and then his sister, this is the second address change in a short period of time.

The Rev. Canon **Theodore O. Wedel** and Mrs. Wedel have moved from Evanston, Ill., where for the past academic year he has been a research fellow under the Danforth Foundation at the Ecumenical Institute of Evanston. They may now be addressed at 2540 Massachusetts Ave. N.W., Washington 8, D. C.

Diocesan Positions

The Rev. **George S. Fleming**, vicar of Grace Church, Ravenswood, W. Va., is now also dean of the Ohio Valley convocation of the diocese of West Virginia.

Births

The Rev. **John Douglas Evans** and Mrs. Evans, of Grace Church, Hinsdale, Ill., announce the birth of their fifth child and fourth daughter, Dorothy Joan, on May 26. Fr. Evans is curate at Grace Church.

The Rev. **Charles R. Greene** and Mrs. Greene, of St. Bartholomew's Church, Pittsboro, N. C., announce the birth of their second daughter, Melissa Boschian, on June 5.

Resignations

The Rev. **Victor O. Boyle**, rector of St. Mark's Church, Malone, N. Y., has retired.

The Rev. **Charles F. Penniman**, D.D., honorary canon of Christ Church Cathedral, St. Louis, Mo., and associate director of the Educational Center of the diocese of Missouri, will retire on August 1.

The Rev. **W. Carroll Thorn** has resigned as rector of St. Luke's Church, Wheeling, W. Va. He will continue to serve as vicar of the Lawrencefield Chapel, Table-Rock Lane, Wheeling, W. Va. Address: RFD 1, Wheeling.

The Rev. **Robert C. Ward** has resigned as priest-in-charge of St. Paul's Church, Hoboken, N. J. He will continue to serve as rector of Trinity Church, Hoboken.

The Rev. **Timothy E. Woodward**, who has been rector of Christ Church, Palmyra, N. J., for about 10 years, has retired from the full-time ministry. He will continue to do supply work for Christ Church until August 1.

Marriages

Miss **Linda-Anne Ward Borden**, daughter of Mr. and Mrs. Edward William Borden, of Upper Montclair, N. J., and Mr. **Craig Latimer Stark**, son of Bishop and Mrs. Stark of the diocese of Newark, were married on June 10. Mr. Stark, an alumnus of Harvard, is a candidate for Holy Orders at the Harvard Divinity School.

Other Changes

The Rev. **Arnold Charnock**, rector of St. Bartholomew's Church, St. Petersburg, Fla., is now on leave of absence.

The Rev. **Ralph E. Hovencamp**, rector of Trinity Church, New Castle, Pa., and the Rev. **Beecher H. M. Rutledge**, rector of Trinity Memorial Church, Warren, Pa., have been appointed honorary canons of the Cathedral of St. Paul, Erie, Pa.

The Rev. **Balfour S. Jeffrey**, secretary of the Bishop Vail Foundation of the diocese of Kansas and acting chancellor during the past year, has been awarded a citation by the University of Kansas. The University does not confer honorary degrees, but the citation carries a similar distinction. Mr. Jeffrey, president of the Kansas Power and Light Company, is a communicant of Grace Cathedral, Topeka, Kan.

Mr. **Andrew Nelson Lytle**, formerly professor of English at the University of Florida, will in September become editor of the *Sewanee Review* and lecturer in English at the University of the South. Mr. Lytle, novelist and historian, was at Sewanee during World War II, as professor of history and managing editor of the *Sewanee Review*. After the war he won a Guggenheim fellowship in creative fiction.

The Rev. **Henry H. Wiesbauer**, chaplain at the Westboro State Hospital in Massachusetts, has been elected president of the Association of Mental Hospital Chaplains. The association recently held its 14th convention, meeting this year in Chicago.

Laymen

Mr. **Leslie E. Keller, Jr.**, a member of St. Peter's Church, Ellicott City, Md., is now manager of the church department at Lycett, Inc., Baltimore, Md.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Margaret E. Arnold, an officer of St. James Lessons, Inc., died on May 12th, at the age of 58.

Mrs. Arnold was born in Canada. She studied at Shaw College in Toronto, came to the US in 1926, and became a naturalized citizen. After serving as lay assistant to the rector of St. John's Church, Larchmont, N. Y., she became associated with St. James Lessons at St. James Church, New York City. From the time of her association with the organization, Mrs. Arnold was responsible for the day-to-day operation of the corporation.

She is survived by a sister, Mrs. Ethel Brownridge, and a daughter, Mrs. Beverly Fordyce.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

July

- Trinity, Mattoon, Ill.
- Bishop's Chapel, Syracuse, Ind.
- Church of St. Michael and All Angels, Portland, Ore.; St. Philip's, Gascons, Quebec, Canada
- St. Peter's School, Peekskill, N. Y.
- St. Mark's, Oconto, Wis.; Church of the Ascension, Chicago, Ill.
- St. Luke's Chapel, New York, N. Y.
- The Rev. Urban T. Holmes, III, Baton Rouge, La.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

17th & Spring

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 10

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 10

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: 7, 8, 9 (Sung); Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

The Living Church

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 8; HC Wed 9:30;
Thurs 7; HD as anno; MP 9:30 if no HC; C by appt;
Healing 1st Mon

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6



CALVARY CHURCH
SYRACUSE, N. Y.

NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick, M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
Broadway & Wall St.
TRINITY
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, P-in-c
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,
7:30 Low Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, P-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays an anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30

NAPLES, ITALY & ISLE OF CAPRI

CHRIST CHURCH Via San Pasquale A Chiaia
Rev. Harold W. Johnson, chap., Anglo-Episcopal
Sun HC 8:30, Mat 11; Wed HC 8:30
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
Sun, Mat 11:30